SALOMONS RECANTATION AND REPENTANCE:

OR,

The Booke of ECCLESIASTES briefly and fully explained,

By that late learned and godly man,

WILLIAM PEMBLE.

PROV. 8. 9.

They are all plaine to him that understandeth.

ACT. 8. 31.

How can I understand except some man guide me?

LONDON,

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TO THE RIGHT WORSHIPFVLL

Mris. EDITH BEALE, Grace, and peace from Iesus Christ.

THe Church of God hath gotten by the falls & lapses of the Saints, for were it not for our aduantage, the Lord would neuer haue left such foule mistakes on the sacred file of his holy Word: did wee not see the Saints in their sinnes as well as in their graces, we should and would imagine them to haue beene of a more superiour mettall, and a more diuine making than we our selues be; but now when as we see them in their falls and vices, tis easie to con-

ceiue them to haue beene men and women, subiect to the same and [a] the like passions that we bee. Amongst all those holy men of God, there was not any, euery thing considered, that forgot himselfe so much as Salomon did, and I thinke there is greater vse to be made of him and his story than of any: this I am sure is to be learned of him rather than of any else, that our wisdome cannot preserue vs, and that it is no lesse than idle to say that wee are not such fooles as to commit such and such foule sinnes, sith Salomon, the wisest man that euer was or shall be, did so exceeding foolishly as he did. Besides, we all feare that we haue not grace enough to hold our owne in great aduersity, but for prosperity we dreame of no danger, and there is none so shallow but thinkes his wit and grace sufficient to turne and winde a great estate. But here we see in him, that prosperity is by farre a greater tentation than aduersity. Iob who had the greatest aduersity that euer man felt, fell much: but Salomon, who had the greatest prosperity that euer man saw, fell more. And twas his abundance which did draw out his spirits and dissolue him, and brought him to so low an ebbe in grace: let vs learne then by him that riches are not onely a tentation, but which is more, a [b] snare, and that tis an hard thing to be mighty and not to be cast behind hand in zeale and goodnesse.

[a] Iam 5. 17. Act. 14 15.

[b] 1 Tim. 6. 9.

Neither

Neither is there that gotten by their sinnes and falling, as is by their returning and repenting; in their falls we see both their and our great weaknesse [c] *to make vs wary, but in their repenting wee see Gods great goodnesse and louing kindnesse to encourage vs to returne to the Lord againe when we haue beene ouertaken; our greatest danger is in lying in sinne, tis not so much because we doe sinne, as for that we doe* [d] *not repent, but lye in sinne that we perish: and can we haue a clearer example of Gods fauourable acceptance of a penitent sinner, who after so sore a fall returned, repented, and is now in* [e] *Heauen amongst the* [f] *Prophets, and those* [g] *holy men of God? And here out of his repentance we haue a peculiar benefit also. By occasion of the falls of* Dauid *the father, we haue some Psalmes; but by the falling and returning of* Salomon *the sonne, we haue a whole volume, I meane this booke of Ecclesiastes, for had he not fallen and risen, wee had not had this booke. As we in our sicknesse complaine of what occasioned our sicknesse, rather than of the disease it selfe: so* Salomon, *when he* [h] *came to himselfe, made this Booke, wherein his drift is, not to stand so much vpon his fall, as the meanes of his fall; I meane the very vanity, not of some, but of all worldly matters, which were the meanes and occasions that first drew him from*

[c] Nehem. 13. 26

[d] Reuel. 9. 21. Luk. 13. 3.

[e] Psal. 89. 33.

[f] Luk. 13. 28.

[g] 2 Pet. 1. 21.

[h] Luk. 15. 17.

the Lord; ſuch ſweet things did deaden his taſte, and made him that he could not ſo reliſh the things of Heauen. This is a booke which the Church of Chriſt can in no wiſe ſpare, for in it is at large ſet downe the vexation and imperfection that is to be found in all things here below: we loue nothing more than the things of this life, and there is nothing did hurt Salomon, *or doth hurt vs ſo much, neither could they hurt vs did we not loue them, and becauſe wee loue them as we doe, therefore we are loth to thinke them to be vaine, or ſo vaine as indeed they be; and againe, becauſe we eſteeme of them too well, therefore we loue them too much: wherefore this diſeaſe being the* i *root of all euill, cure we this, and in a manner we cure all. Sith then the world, and the glory thereof ſo much diſputed againſt in this booke, were it that firſt beſotted* Salomon *the wiſe; you (good Gentlewoman) muſt take your ſelfe the more beholding to the Lord, who though you haue liued long, and haue had the worlds goods in ſome ſtore: yet hath he made your long life in moſt things famous, in nothing ſcandalous. You haue liued a faire age, and found by another kinde of experience than* Salomon *did, the truth of his Text,* That all is vanity and vexation of ſpirit: *and is not your happineſſe great, that your courſe is euen finiſhed, and almoſt nothing remaines but*

i 1 Tim. 6. 10.

to [k] deſtroy death and to receiue a Crowne of righte- [k] 1 Cor. 15. 26.
ouſneſſe. This Booke of Eccleſiaſtes, briefly ope-
ned by a skilfull [l] Guide, I doe here publiſh vnder [l] Act. 8. 31.
your name, for your vſe and the vſe of the
people of God. Not onely ſuch as are young and
may liue long, but ſuch as are old and muſt die ere
long ſhall doe well to ſtanne this booke: the younger
ſhall thereby make their life ſweet, the elder their
death eaſie, when they haue out of the booke lear-
ned this leſſon, that they ſhall leaue nothing behind
them but Vanity of vanities, and vexation of
ſpirit. You did remember your Creator in the daies of
your youth, and now your Creator remembreth you
in the daies of your old age, and hath made you an
old Diſciple; and many beſides my ſelfe finde great
comfort in you and from you; and we hope and pray
that the Lord will yet draw out your daies, that
you may continue to be an [m] horſe-woman and Cha- [m] 2 King. 13. 14.
riot of this our Iſrael, and a [n] Palme tree in this [n] Pſal. 92. 12, 13, 14.
our Eden, bringing forth, as the Palme doth, moſt Gel. Noct. Attic. lib. 3.
and beſt fruit in your age, which the Lord grant Plin. Nat. Hiſt. lib. 13. c. 4.
for the ſake of his Sonne, in whom I remaine

Yours alwaies moſt bounden,

RICH. CAPEL.

The Epistle Dedicatory.

Yours always most bound,

RICH. CAPEL.

AN ANALYTICALL EXPOSITION OF the whole BOOKE of ECCLESIASTES.

CHAP. I.

THe words of the Preacher, the ſonne of Dauid, King in Ieruſalem.

2 Vanity of vanities, ſaith the Preacher, vanitie of vanities, all is vanitie.

3 What profit hath a man of all his labour which he taketh vnder the Sunne?

4 One generation paſſeth away, and another generation commeth: but the earth abideth for euer.

5 The Sunne alſo riſeth, and the Sunne goeth downe, and haſteth to the place where he aroſe.

6 The wind goeth toward the South, and turneth about vnto the North, it whirleth about continually, and the wind turneth againe according to his circuits.

7 All the riuers runne into the Sea, yet the Sea is not full: vnto the place from whence the riuers come, thither they returne againe.

8 *All things are full of labour, man cannot vtter it: the eye is not ſatisfied with ſeeing, nor the eare filled with hearing.*

9 *The thing that hath beene, it is that which ſhall be; and that which is done, is that which ſhall be done; and* there is *no new thing vnder the Sunne.*

10 *Is there any thing whereof it may be ſaid, See, this is new? It hath beene already of old time, which was before vs.*

11 There *is no remembrance of former things: neither ſhall there be any remembrance of things that are to come, with thoſe that ſhall come after.*

12 *I the Preacher was king ouer Iſrael in Ieruſalem.*

13 *And I gaue my heart to ſeeke and ſearch out by wiſdome, concerning all things that are done vnder Heauen: this ſore trauell hath God giuen to the ſonnes of man, to be exerciſed therewith.*

14 *I haue ſeene all the workes that are done vnder the Sunne, and behold, all* is *vanity and vexation of ſpirit.*

15 *That which is crooked, cannot be made ſtrait: and that which is wanting, cannot be numbred.*

16 *I communed with mine owne heart, ſaying, Loe, I am come to great eſtate, and haue gotten more wiſdome than all they that haue beene before me in Ieruſalem; yea, my heart had great experience of wiſdome and knowledge.*

17 *And I gaue my heart to know wiſdome, and to know madneſſe and folly: I perceiued that this alſo is vexation of ſpirit.*

18 *For in much wiſdome is much griefe: and he that increaſeth knowledge, increaſeth ſorrow.*

INſcription, v. 1. deſcribing the Author of the Booke,
- 1. By the Perſon he now takes on him, *Coheleth*, a Preacher, or reconciled penitent, or both, this being his penitentiall Sermon, or writing, deliuered to the Church or aſſembly of the faithfull Iewes.
- 2 By his Parentage, Sonne of *Dauid*.
- 3 By his dignity and office, a King, amplified by the place, in *Ieruſalem*.

Doctrine, inquiring wherein mans chiefeſt good and bleſſednesse conſiſteth, wherein he proceedeth

1 Nega-

1 Negatiuely, disabling the vertue of such things as might seeme to make vs happy, which is done

1 Generally, in one maine proposition, That there is nothing within the compasse and power of created nature that can make a man happy. This negatiue proposition is,

1 Deliuered *vers.* 2. concluding all vnder vanity, and that most vaine vanity, weaknesse, inconstancy, fruitlesnesse, &c. and that repeated to make it seeme the more vaine.

2 Confirmed by 4. generall reasons.

Vers. 3. 1 From the *Fruitlesnesse* of all humane actions, endeuours, counsels and proiects, wherein hee busieth himselfe vnder the Sunne, *i. e.* in matters of this world, whose vtmost extent is confined within the possibilities of the creature, and the circuit of this life. All the happinesse that man may purpose or procure to himselfe by those means, if it be resolued into its finall issue & conclusion, ends in nothing, and leaues vnto a man no profit, יתרון *i. e.* residue, and remaining fruit to abide with him; when all that account is subducted, there resteth nothing but ciphers.

2 From the *Mutability* and changeable condition of man himselfe. Eternity is an inseparable accident of perfect feli-

2 Affirmatiuely, see Chap. 7.

city: nor can thoſe things make vs truly happy which cannot eſtabliſh vs in the perpetual enioyment of our bliſſe. And thus are the things of our world, whoſe greateſt ſtrength cannot alter the fraile and periſhing eſtate of man. But *verſ.4.* generation commeth, and generation paſſeth away, both fathers & children all are at laſt thruſt out of poſſeſſion of the earths felicity. In which only complement of true felicity, man is ſo farre from being happy, as his condition is worſe than that of other creatures, yea of thoſe that ſeeme moſt inconſtant. Inſtances are foure.

1 The *Earth* abiding for euer, ſeeing the riſe and fall of all ages, the ſtage of all actions, the wombe that giueth and receiueth all, viler than the worſt man for its nature, better than the moſt happy for its continuance in that being that it hath, *ver.4.*

2 The *Sunne*, *verſ.5.* who as a Champion, runnes his courſe from one end of Heauen to the other, and with an euen and vnaltered motion obſerues the time of riſing and ſetting, ſo ſetting in the

the euening, as it ariſeth with equall glory and brightneſſe in the morning. Not ſo in man. *Soles occidere, &c.* Iob 14.7.

3 The *Winds*, *verſ.* 6. which ſeeme moſt vnſteady and changeable in their motion, yet ſo paſſe ouer the quarters and coaſts of the world, as they obſerue their Circuits סבִיבוֹת wherein they ranne their compaſſe yeerely, monthly, and daily (in ſome places) as God ordaines, who brings them out of his treaſurie.

4 The *Waters*, a ſhuttle and running ſubſtance, yet more durable and laſting than man and his felicity. The Sea ſtill holding the ſame quantity ſince the creation for depth and wideneſſe, notwithſtanding the infinite acceſſe of all Riuers emptying themſelues into it; and as the Sea is neuer full, ſo are Riuers neuer empty, the waters ſtill running, but ſtill renued by ſupply from the Clouds, and their fountaines, *Verſ.* 7.

Verſ. 8. 3 From the *Weakneſſe*

and insufficiency of those things that should procure our happinesse. It is essentiall to true happinesse, to giue perpetuall contentment without all wearinesse and loathsomnesse. But so cannot the things of this world, all which are full of labour [or wearisomnesse] both in getting and enioying, and that so great as tis vnutterable. Instance for all, those contents which we receiue by seeing and hearing, both which may cloy a man and weary him out, but neuer satisfie him. The eye may behold delightsome obiects till it ake, and the string cracke and it be ready to fall out with gazing, and yet a mans desire of seeing not satisfied. The Eare may heare the most sweet and curious Musicke, and would alwaies heare it, did not wearinesse, sleepe, and toile compell vs to breake off then when we are as vnsatisfied as at the beginning. *Labor est etium ipsa voluptas.* Of these pleasures a man may breake his neck before his fast. Nor is it so much the want of variety which breeds wearines & loathing in these worldly things, as the inward weaknesse of the things themselues: in Heauen the obiects of our delight and blest-

blessednesse, shall be though vniforme, yet euerlastingly pleasing.

4 From the perpetuall *Impossibility* in man euer to helpe himselfe vnto a better condition in regard of worldly felicity. For whereas all men haue sought after happinesse and no man yet euer found it, it may bee said it was through their weaknesse and ignorance, but that now in later and wiser times, men may deuise new courses, lay new plots and groundworkes whereon to build true Happinesse. This conceit *Salomon* takes away, *v.* 9,10,11. affirming that there is nothing new vnder the Sunne; what hath beene, now is; and what is, shall be; both things and actions haue beene alwaies the same in substance. Former ages haue gone as farre in this search of happinesse as the latter could doe, nor shall the generations comming finde more than others haue found before. Which point *Salomon* puts to the iudgement of men themselues, to name the particular which may seeme to bee new, *vers.* 10. and constantly affirmes that it hath beene in old time, but onely that it seemes new to vs, length of time, and shortnesse of life hauing

uing put out the remembrance of the former, as it will doe also of the latter, *verſ.* 11.

2 Specially in certaine particulars which *Salomon* reckons vp, and proues that Felicity doth not conſiſt therein, though vſually men thinke ſo, and theſe are foure: 1. Knowledge of all things. 2. Pleaſures, or the delightſome vſe of things. 3. Honours, power, and great places in the world. 4. Riches and poſſeſſions: all which are proſecuted with much variety from the twelfth verſe of this firſt Chapter, to the end of the ſixt Chapter. The two firſt *Salomon* propounds in his owne experience, the other by obſeruation of the courſe of things in the world. Concerning the former, obſerue

§§ 1. The propoſall and cenſure of thoſe courſes:

¶ 1 Of Knowledge, in the Inquiſition whereof *Salomon* deſcribes vnto vs

1 The motiues that led him to this moſt noble and excellent ſearch, which were,

1. His Kingly dignity, *verſ.* 12. Knowledge becomes none better than a King, none haue ſuch meanes to get it as Kings, eſpecially ſuch a King of *Iſrael* in *Ieruſalem*.

2. The bent and deſire of his owne heart after knowledge, which being extraordinarily furniſhed with wiſdome and a large apprehenſion, could not be idle, but did ſeeke, and (which is more) ſearch by the helpe of this Wiſdome to know all things within the compaſſe of nature and morality, *verſ.* 13.

3 The command of God, who hath laid this ſore taske on all the ſonnes of men more or leſſe according to their degrees, to exerciſe themſelues in this ſearch after knowledge, to preuent pride and idleneſſe, *verſ.* 13.

These three as they were motiues, ſo are they arguments of praiſe, commending the exactneſſe

exactnesse of *Salomons* search and censure, that this was 1. Not the labour of some silly wight, but of the wisest King. 2. Nor an ouerly and wandring inquiry, but an attent search closely following the rules of reason. 3. Nor vndertaken vpon needlesse curiosity, but euery mans necessary duty.

2 The effect and issue of this disquisition which is double, according as knowledge is twofold;

1 Of Nature in the causes, effects, proprieties of all created substances. All which workes *Salomon* professeth himselfe to haue seene and knowne as farre as any might goe, *vers.* 14. Now of this Naturall Philosophy, we haue

1 The Censure in few words, yet well to be obserued, that all this is but vanity in regard of procuring true happinesse to vs, (otherwise it is an excellent and no vaine knowledge) and so farre is it from giuing true content, as it breeds more vexation to the minde, or feeds it but with winde, רעות רוח for solid foode, *vers.* 14.

2 The reason of this censure, *vers.* 15. First, from its weaknesse, to correct and amend the causes of our infelicity, or the crookednesse and peruersnesse of our nature, or errors of our knowledge (both vnderstood by מעות) it being impossible for the wisest of mortall men to obtaine so exact knowledge in these things, as to set straight the wryed and distorted Image of God in vs, so farre as concernes knowledge in its lowest degree (much lesse sanctification) and to free vs from errors in apprehending the nature of things, wherewith euen *Salomon*, though lesse than other, yet was also troubled. Secondly, from its imperfections and defects,

there being many thouſand particulars in Nature ſtill vnknowne to them that know moſt. Herein is the vexation of this knowledge, the former is the vanity of it.

3 A confirmation of the truth and iuſtice of this cenſure by a Prolepſis; you may be deceiued, your knowledge haply is weake, ſlight, and ordinary, and this iudgement ill grounded, &c. *Salomon* anſwers, Nay, they are beſt able to iudge of things that beſt know them. But vpon due examination of his owne heart, and all the excellent endowments thereof, hee findes that as he had all Royall dignities, riches, and greatneſſe of outward ſtate, ſo he had gotten more wiſdome than the greateſt that went before him in his Kingdome, or הגדלתי as he had magnified and preferred wiſdome in his choiſe aboue other things, 1 *King.* ſo הוסבאי hee had increaſed therein more than any; further, that this knowledge was not groundleſſe, ſuperficiall, wouen out of rouing and vncertaine imaginations and weake concluſions, but it was experimentall [His Heart had ſeene] his Vnderſtanding and iudgement tooke exact obſeruation of what his eyes had ſeene in all particulars of Nature, brought vnto his view from farre and neere, *verſ.* 16.

2 Of Morality, *verſ.* 17. He gaue his minde to vnderſtand the whole courſe of practicall affaires and actions of men, wherein men doe carry them wiſely, iuſtly, and vertuouſly, wherein fooliſhly and wickedly. In briefe, he ſought out to know the whole myſtery of Vertue and Vice, terming that wiſdome, this madneſſe and folly. An excellent inquiry and well

well befitting a King, whom it concernes to know what belong to himselfe and subiects in matters Ethicke, Politicke, and Oeconomicke. Of this knowledge we haue likewise the

1. Censure, that it is a vexation of spirit, *viz.* to see the endlesse folly and wretchednesse of mans nature, and what good euery one ought to doe, and yet how little any one is either willing or able to practise it, *vers.* 17.

2 A Proofe of this sentence, particularly annext to this kinde of knowledge, but appliable to both, it is drawne from the ill concomitant, or companion of this knowledge, *i. e.* continuall discontent and griefe of minde: For if we respect first, the labour and affliction of body and minde in searching after it; Secondly, the intricate doubts, questions, opinions, errors which must bee scanned with much trouble and little profit; Thirdly, the new discouery of our inuincible ignorance in a world of matters, euen when we know most; Fourthly, the enuy, neglect, and dis-respect that a more excellent measure of knowledge than common draws vpon vs; Fiftly, the insufficiency of it, to perfect that which is amisse in our selues or others; Sixtly, the perishing nature of it, that neither it nor vs by it is immortall, but decayes by our age, dies and is forgotten in our graues; if we respect these and the like, it cannot but vex vs to the heart, to see so desirable a quality to bee so little beneficiall to vs, *vers.* 18.

ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος τὸ μὴ φρονεῖν γὰρ καρτ' ἀνώδυνον κακὸν, Soph. Ai. μαστιγ.

Chap. II.

Said in mine heart, Goe to now, I will proue thee with mirth, therefore enioy pleasure: and behold, this also is vanity.

2 *I said of laughter, It is mad: and of mirth, What doth it?*

3 *I sought in mine heart to giue my selfe vnto wine (yet acquainting mine heart with wisdome) and to lay hold on folly, till I might see what* was *that good for the sonnes of men, which they should doe vnder the Heauen, all the daies of their life.*

4 *I made me great workes, I builded me houses, I planted me vineyards.*

5 *I made me Gardens and Orchards, and I planted trees in them of all* kind *of fruits.*

6 *I made me pooles of water, to water therewith the wood that bringeth forth trees.*

7 *I got me seruants and maidens, and had seruants borne in my house; also I had great possessions of great and small cattle, aboue all that were in Ierusalem before me.*

8 *I gathered me also siluer and gold, and the peculiar treasure of Kings, and of the prouinces: I gat me men singers and women singers, and the delights of the sonnes of men, as musicall instruments, and that of all sorts.*

9 *So I was great, and increased more than all that were before me in Ierusalem; also my wisdome remained with me.*

10 *And whatsoeuer mine eyes desired, I kept not from them, I withheld not mine heart from any ioy: for my heart reioyced in all my labour; and this was my portion of all my labour.*

11 *Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to doe: and behold, all* was *vanity and vexation of spirit, and* there was *no profit vnder the Sunne.*

12 *And I turned my selfe to behold wisdome, and madnes, and folly; for what can the man* doe, *that commeth after the King? euen that which hath beene already done.*

13 *Then*

13 *Then I saw that wisdome excelleth folly, as farre as light excelleth darknesse.*

14 *The wise mans eyes* are *in his head, but the foole walketh in darknesse: and I my selfe perceiued also that one euent hapneth to them all.*

15 *Then said I in my heart, As it hapneth to the foole, so it hapneth euen to me, and why was I then more wise? Then I said in my heart, That this also is vanity.*

16 *For* there is *no remembrance of the wise more than of the foole for euer, seeing that which now* is, *in the daies to come shall be forgotten: and how dieth the wise man? as the foole.*

17 *Therefore I hated life, because the worke that is wrought vnder the Sunne* is *grieuous vnto me: for all* is *vanity and vexation of spirit.*

18 *Yea, I hated all my labour which I had taken vnder the Sunne, because I should leaue it vnto the man that shall be after mee.*

19 *And who knoweth whether he shall be a wise man or a foole? yet shall he haue rule ouer all my labour wherein I haue laboured, and wherein I haue shewed my selfe wise vnder the Sunne. This* is *also vanity.*

20 *Therefore I went about to cause my heart to despaire of all the labour which I tooke vnder the Sunne.*

21 *For there is a man whose labour* is *in wisdome and in knowledge, and in equity: yet to a man that hath not laboured therein shall he leaue it* for *his portion. This also* is *vanity, and a great euill.*

22 *For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured vnder the Sunne?*

23 *For all his daies* are *sorrowes, and his trauell griefe; yea, his heart taketh not rest in the night. This is also vanity.*

24 There is *nothing better for a man,* than *that he should eat and drinke, and that he should make his soule enioy good in his labour. This also I saw that it* was *from the hand of God.*

25 *For who can eat? or who else can hasten* hereunto *more than I?*

26 *For* God *giueth to a man that* is *good in his sight, wisdome and knowledge, and ioy: but to the sinner he giueth trauell,*

to gather, and to heape vp, that he may giue to him that is good before God: This alſo is vanity and vexation of ſpirit.

2 FRom the ſtudies of learning and knowledge *Salomon* falls (from the better to worſe) to make triall of another courſe for the obtaining of happineſſe, & that is by *Pleaſures* and *Delights* in the vſe of all things tending to the cheering vp of the body & mind. Seeing the knowledge of the creatures could doe him no good, he would try what delight the vſe of them could bring vnto him. Now whereas there are two kinds of Pleaſures:

1 Some more Brutiſh, Senſuall and Epicuriſh, letting looſe the reines to all voluptuous deſires, without all regard of reaſon, religion, or honeſty.

2 Some more manly and tolerable, guided and bounded within the rules of reaſon and common honeſty: we cannot thinke that ſo wiſe and good a man as *Salomon* would (like an *Apicius* or *Sardanapalus*) ſeeke for the felicity of a reaſonable man in brutiſh and vnreaſonable pleaſures, and at the firſt fall from all religion and ciuility, to ſuch folly and impiety. True it is that theſe pleaſurable courſes did draw him too farre to forget both God and himſelfe, but it appeares by the ſequell of this Chapter, that *Salomon* purpoſed with himſelfe to keepe the middle way, *ſtultitijs miſcere conſilium*, ſo to giue himſelfe vnto his delights, as withall to retaine his wiſdome, by the power whereof he might exactly diſcerne how farre a man might goe in the vſe of them, and what was the vtmoſt extent of goodneſſe that could bee found in them. And this certainly was the only way to take a true ſuruay of pleaſure; ſo to vſe them as ſtill to keepe his wiſdome and iudgement ſound, and not beſotted. Now in the purſuit of theſe more worthy and manlike pleaſures declared in the former part of this Chapter, we haue to obſerue

1 A generall ſumme of *Salomons* deliberation, practice, and cenſure touching this matter of pleaſure:
  1 His courſe purpoſed and reſolued on by himſelfe [I ſaid in my heart] *i.e.* decreed in his minde to try what pleaſure would doe, ſeeing knowledge gaue him no better content, *verſ.* 1.
  2 His Cenſure of this courſe.
    1 At large, it is Vanity, all pleaſures periſhing with their vſe, *verſ.* 1.
    2 More ſpecially, of an eminent degree of Pleaſure or Laughter, and its root or cauſe, *viz.* merriment whether outward of the company, or inward in the free and frolike temper of the heart: of theſe *Salomons* iudgement is, that they are vnreaſonable and mad men that delight in them, and that they know not what they doe, if they thinke contentment ſtands therein; a ſeuere cenſure of laughter and profuſe iollity, arguing leuity, fooliſhneſſe, ſinfulneſſe in the ſubiect or obiect of it, or both, *verſ.* 2.
2 A particular declaration of *Salomons* experience in the courſe of Pleaſures: wherein he ſets out to vs,
  1 His intent [he ſought in his heart to lay hold on folly] deuiſed in himſelfe to finde the beſt and ſpeedieſt meanes to get himſelfe all contenting pleaſures, which courſe from the euent he calls folly. This amplified by the

1 Man-

1 Manner of it, [yet בראג leading or acquainting my heart with wisdome] to vse pleasure with discretion, to vse them and to discerne their vanity, to keepe himselfe still master of his heart, and not make it a slaue to his delights, to keep him within compasse of piety and honesty, &c.
2 End of it, to see whether felicity did lie in these or no, *vers.* 3.

2 His practice and execution of his purpose set forth in

1 His prouision of all Materials whereout to worke his delights: described

1 In the parts and seuerals of *Salomons* royall magnificency, his prouision for the effecting of his contentment agreeing to the greatnesse of his estate and minde: these particulars are

1 Sumptuous and delicate diet, *v.* 3. vnder the name of Wine, comprising all manner of costly fare, curious and long משׁך banquetings, &c. vnder this also we may comprehend gorgeous apparel, and all prouision for the body.
2 Stately Ædifices and

and palaces, *v.* 4.

3. Vineyards, Gardens, Orchards, פרדסים very Paradises for curious variety and excellency of all sorts of trees, *v.* 5.

4 Fish-ponds and Cisternes of waters to water his Gardens and Orchards, that for bignes were more like a wood, יער than a priuate inclosure, *vers.* 6.

5 Multitude of attendants, seruants of both sexes, taken vp abroad and bred vp in his house, *vers.* 7.

7 Numbersome heards of Cattell, the possession whereof were as for supply of necessary vses, so not a little for delight, especially such as are brought from forraigne parts, whereof *Salomon* had no doubt great store, *v.* 7.

8 Treasures of gold, siluer, precious stones,

stones, and rarities סגלה wherewith all Princes & Prouinces presented him withall, *vers.*8.

9 Musicke of all sorts,
- Vocall of men and women.
- Instrumentall.

Both illustrated by an Epithete, The delights of the sonnes of men, vnlesse רשרות שרת shall be taken for beautifull captiue women whom *Salomon* made his Concubines, and calls them the delights of men, *vers.*8.

Of all these particulars and more, see 1 *King.* 4. & *cap.*10. 2 *Chron.*9.

2 In the greatnesse and excellency of this his prouision, illustrated

1 By comparison with former Kings, whom in pompe and magnificent state hee farre exceeded, *vers.*9.

Salomon had no warre.

2 By

2 By the greatneſſe of his Wiſdome, wch in the whole buſineſſe ſtood to him, inabling him to inuent the moſt curious and exquiſite, and yet moſt lawfull pleaſures, *verſ.* 9.

3 By the largeneſſe of his Deſires, to which (*ſalua pietate*) hee ſtudied to giue full content, ſparing for no coſt nor labour to procure all delights that might be had, *verſ.* 10.

2 His contentment and ioy that hee tooke in thoſe workes of his [his Heart reioyced in all his labour] this was the top and complement of his delights, that nothing hindred him (warre, ſickneſſe, ſorrow of minde) from a free and cheerefull vſe of all this his greatneſſe; and this hee enioyed as the only portion and benefit of his labour. No man could do more, but many take the like paines, but reap not this content, *v.* 10.

3 His opinion and iudgement concerning this courſe of pleaſures. This hee deliuers vpon an aduiſed and vnpartiall ſur-

uay of all his glorious and magnificent contentments which with great labour and contention of minde he had effected, whereupon he findes that all is Vanity, changeable, fleeting, periſhing, &c. and vexation of ſpirit, wearisome in getting and enioying: in briefe, without all true benefit tending to true felicity, *verſ.* 11. And all this of lawfull pleaſures.

§§2. Thus haue we theſe two waies to happineſſe propoſed and cenſured: now followes a *reuiew* of them both, wherein *Salomon* diſcouers vnto vs ſome further particulars concerning each of them: as

1 Touching the Knowledge of things: wherein wee haue

1 *Salomons* aduiſed reconſideration and ſecond thoughts vpon that courſe, I turned my ſelfe (a note of heedfulneſſe) [to behold Wiſdome] naturall Knowledge and morall Prudence, [and madneſſe and folly] *i.e.* Ignorance and error, vitiouſneſſe and ſillineſſe in morall behauiour. The exactneſſe of this reuiew, *Salomon* confirmes by way of preuention, That none can do more than himſelfe hath done in this point, and they that come after the King, a King, and ſuch a King will come farre ſhort of him in this inquiry. *Ergo, Salomon* the wiſeſt man that euer hath or ſhall liue vpon the earth, except *Adam* in innocency, and Chriſt, which doth authoriſe his cenſure beyond exception, *v.* 12.

2 His iudgement and determination,

1 Of the Benefit and Excellency of this Knowledge,

1 Set downe by compariſon with and diſpraiſe of its oppoſite [Wiſdome excelleth

excelleth folly.] *Vers.* 13.

2 Illustrated by
- Similitude, as farre as light is better than darkenesse, *vers.* 13.
- Reason from the effects of both [the wise mans eyes are in his head] as a watch-tower to discouer round about him and a farre off, *i. e.* hee is wary, iudicious, heedfull, and aduised in all his courses, and so walkes in the light, as a man that carries a candle before him: [but a foole walkes in darkenesse] his eyes bee out, or in his heeles, hee is ignorant, rash, heady, confident, in-obseruant of circumstances, of conueniences or mischiefs, stumbleson, notknowing which way to chuse or refuse, like a man that goes without a lanthorne, or carries it at his backe, *vers.* 14. *Prou.* 17. 24.

2 Of the Vanity and weaknesse of it, from the common euent that befalleth both the wise and the foolish, from which no mans wisdome can exempt himselfe, no not the wisest [euen to me] the wisest of men, the same lot befals that to others, and therefore — In regard of prosperity or aduersity during this life, &c.

there is in this reſpect no cauſe why a man ſhould ſtudy to be more learned than another, which is a great vanity, *verſ.* 14. & 15. This agreement betweene wiſdome and folly is

1 Confirmed by argument, there are two euills common with the wiſe man and the foole:

1 Oblivion, the perſons and doings both of wiſe and fooliſh ſhall all be forgotten in ſucceeding ages.

2 Death which ſeaſeth on the wiſe man as well as on the foole, *verſ.* 16.

2 Amplified by the effect it wrought in *Salomon*, *viz.* A hatred of life, as a thing not louely nor deſirable if it be ſeparated from all true contentment, which he could not find in any thing vnder the Sunne; all being euill, *i. e.* troubleſome, grieuous, vaine and vexing, *verſ.* 17. Wherein *Salomon* ſhewes what himſelfe did and euery man will doe as he is a Naturall man, *viz.* rather wiſh for death than miſſe of comfort and happineſſe in his life, and deſire rather not to be, than bee perpetually vnhappy.

Q. Of the memory of ancient Heathens, &c.

2 Touching the enioyment and vſe of all things of this life: herein *Salomon* expreſſeth

1 What is euill in Mans labour vnder the Sunne, in getting him greatneſſe, and abundance of earthly pleaſures and poſſeſſions: this he ſets downe by ſhewing

1 The particulars wherein this euill conſiſteth, and they are theſe,

1 A neceſſary diuorce to bee made betweene vs and all that wee enioyed.

Death

Death will part vs asunder, and we must leaue our labour to posterity, *vers.* 28. Because &c.

2 Our Impotency in disposing that which we leaue behinde, there and in that manner as we desire. None can tell what will become of his goods, honours, pleasures, when hee is dead, what his heire will bee, and how hee will dispose of things, wisely or foolishly: but bee hee wise or foolish, hee must bee Master and Ruler of all: if wise, heele thinke himselfe wiser than his ancesters, and change, translate, and alter all in a new fashion, (as seldome our fore-fathers workes please vs:) if a foole, heele quickly waste and consume all; so that all the fathers wisdome shall soone come to nought by the sonnes folly, *vers.* 19.

3 The vnequall condition of the Heire and his Predecessor, *viz.* that what the one hath beene a long time in gathering, by all wise, skilfull, prouident, and iust courses; the other in a day or moment comes to enioy without all labour, care, and paines taking, and this is a singular vanity and euill, that a man by sitting still and doing nothing, may get as much and haue as much contentment as another by all his prouident and lawfull labour, *vers.* 21.

This amplified, and proued that the disaduantage lies on the Predecessors part; set downe in a

1 *Question*, What hath that man (*i.e.* predecessor) what commodities

ties hath hee of his labour more than the other? *verſ.* 22.

2 *Anſwer*, Nothing more in contentment, much more in toile & trouble, labor in the day, wearines in labour, cares and thoughts in the night, and this to aduance poſterity, for whom he is a true drudge and purueyour, that they may enioy with eaſe what he hath with care and anxiety gotten together. And therefore in this caſe they that get and haue moſt, cannot yet be ſo happy as their poſterity, which is vanity, *verſ.* 23.

2 The effect which theſe conſiderations wrought in *Salomon*: which are

1 Diſlike and Hatred of all his magnificent workes, weales, poſſeſſions and pleaſures, *verſ.* 19. Wherein he did well to grow out of loue with theſe things, not to affect and eſteeme them too much; but ill to hate them; his workes and labour being good in themſelues, though not ſo good as to make him happy.

2 Deſpaire, whereto he perſwaded his heart to caſt off all hope of euer attaining perfect contentment and true felicity by the vſe of any thing vnder the Sunne, *verſ.* 21. Wherein he did well, ſo reclaiming himſelfe from the purſuit of earthly contents, which may by Gods bleſſing afford ſome comfort in this life, (and ſo are not to deſpaire) but cannot yeeld what *Salomon* here looked for, perfect happineſſe.

2 What

2 What is that only good that can bee found in all worldly things? the world is not a meere racke and engine to torment mens mindes and bodies: ſome comfort is to bee found in the vſe of earthly things, which *Salomon* now deſcribes. In a word, it is that which 1 *Tim.* 6. is called Contentation ioyned with godlineſſe, this only * makes a man maſter of the vtmoſt comfort worldly things can afford: touching this moſt excellent vertue (the very ſoule that puts life into all earthly things) we are to note

* Nothing better *verſ.* 24.

¶¶ 1. Its deſcription, *verſ.* 24. by the principall parts of it; firſt, a free and liberall vſe of the creature [that he eat and drinke] Secondly, a cheereſull minde, ioyfully reſting it ſelſe in the preſent ſtate and vſe of things [that he make his ſoule enioy good, &c.] both which are oppoſite to niggardlineſſe, greedy and wide deſires, endleſſe and reſtleſſe proiects for further matters, murmuring and repining at preſent condition, with other daughters and nurſes of an vnhappy and diſcontented heart.

¶¶ 2. Its Commendation and Excellency ſet forth by the

1 Fountaine and the cauſe, it is a gift from the hand of God himſelſe, and therefore firſt a very ſpeciall fauour; Secondly, not in the power of worldly things to giue, *verſ.* 24. Abundance doth not breed contentment, which *Salomon* proues by his owne experience, *verſ.* 25. No man could enioy more than he did, and haue better meanes to procure eaſie and ſpeedy delights in all his labour; but for himſelſe he findes that as there is no comfort but that which ariſeth from the contented vſe of things, ſo that it was not in his owne or their power to procure this, but from Gods bleſſing, and by meanes of it, his heart did reioyce in all his labour, as it is, *verſ.* 11.

Act. 14.17. *Deut.* 8.17. Gods bleſſing maketh rich. *Prou.*

2 The ſubiect of it, *viz.* the godly man, [to him that is good] and ſincerely good [in his ſight] God giues [wiſdome and knowledge] to get and

prouide [and ioy] in vſing. No man content with his eſtate but a godly man. This amplified by the contrary, in a wicked man or ſinner who wants

1 Wiſdome in getting: in that with reſtleſſe labour and immoderate cares [he giueth trauell] he wearies himſelfe, not only to gather, but to heape vp with vaſt and immeaſurable deſires. Wherein alſo hee is a foole, in that he doth ſo willingly trauell and drudge, and thinkes that toile his happineſſe, which God hath laid on him as a vexation and puniſhment [he giues] *verſ.* 26.

2 Comfort in enioying, himſelfe ſhall take little benefit by his gettings, but liuing or dead, they ſhall be tranſlated to the vſe of the godly, for whom, hee leaſt of all prouided them. This ſphere ὡς ὁπὶ τὸ πολύ. (Sometimes good mens riches alſo taken away, threatned to *Hezekiah.*) This alſo, *i. e.* this trauell and lot of the wicked is vanity, &c. *verſ.* 26.

Iob 27. 16, 17. *Prou.* 28. 8.

CHAP. III.

TO *euery thing* there is *a ſeaſon, and a time to euery purpoſe vnder the Heauen.*

2 *A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.*

3 *A time to kill, and a time to heale: a time to breake downe, and a time to build vp.*

4 *A time to weepe, and a time to laugh: a time to mourne, and a time to dance.*

5 *A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, & a time to refraine from embracing.*

6 *A time to get, and a time to loſe: a time to keepe, and a time to caſt away.*

7 *A time to rent, and a time to ſew: a time to keepe ſilence, and a time to ſpeake.*

8 *A time to loue, and a time to hate: a time of warre, and a time of peace.*

9 *What profit hath he that worketh, in that wherein he laboureth?*

10 *I haue ſeene the trauell which God hath giuen to the ſonnes of men, to be exerciſed in it.*

11 *He hath made euery thing beautifull in his time: alſo hee hath ſet the world in their heart, ſo that no man can finde out the worke that God maketh from the beginning to the end.*

12 *I know that* there is *no good in them, but for* a man *to reioyce, and to doe good in his life.*

13 *And alſo that euery man ſhould eat and drinke, and enioy the good of all his labour, it* is *the gift of God.*

14 *I know that whatſoeuer God doth it ſhall be for euer: nothing can be put to it, nor any thing taken from it; and God doth it that men ſhould feare before him.*

15 *That which hath beene, is now, and that which is to be, hath already beene, and God requireth that which is paſt.*

16 *And moreouer, I ſaw vnder the Sunne the place of iudgement,* that *wickedneſſe* was *there; and the place of righteouſneſſe,* that *iniquity* was *there.*

17 *I ſaid in my heart, God ſhall iudge the righteous and the wicked: for* there is *a time there for euery purpoſe, and for euery worke.*

18 *I ſaid in my heart concerning the eſtate of the ſonnes of men, that God might manifeſt them, and that they might ſee that they themſelues are beaſts.*

19 *For that which befalleth the ſonnes of men, befalleth beaſts, euen one thing befalleth them: as the one dieth, ſo dieth the other; yea they haue all one breath, ſo that a man hath no preeminence aboue a beaſt, for all is vanity.*

20 *All goe vnto one place, all are of the duſt, and all turne to duſt againe.*

21 *Who knoweth the ſpirit of man that goeth vpward, and*

the spirit of the beast that goeth downeward to the earth?

22 *Wherefore I perceiue that there is nothing better, than that a man should reioyce in his owne workes: for that is his portion: for who shall bring him to see what shall be after him?*

¶¶ 3. THe Arguments which *Salomon* brings to perswade vs to Contentation with our estate and portion; which are taken from Gods Prouidence in the gouernment and administration of all things: the faith and meditation whereof is a singular and inforcing motiue to contentment. The argumonts are

1. From the Decree and fore-appointment of God, ordaining the time and manner to euery euent vnder Heauen. The reason stands thus;

If all things in the world depend on the disposing of a higher Prouidence than that of man, which hath appointed the certaine time, as of their being so of their conuersion and change, then is there no profit to man in his labour, but a contented Resting in that which God sends. But &c. *Ergo, &c.*

The sequell is most manifest, seeing it were madnesse and folly to disquiet and vex our selues with hopes, feares, proiects, anxious contriuances and prosecutions, about that whereto we haue neither wisdome nor power to giue either being or continuance. The Minor is

1 Set downe, v. 1. to euery thing there is זמן a set and prefixed time or season: yea to those things that may seeme most contingent, not only naturall things, but all voluntary actions חפץ which depend on mans election, counsell and will, it is not in our power to doe what, and when, and how, and how long we would, but all within and without vs depends

pends on a secret prouidence, for its beginning, continuance, and end.

2 Illustrated and proued by induction of many particulars, wherein these fatall seasons, changes, and reuolutions are daily seene. Instances are many, both in Naturall and Voluntary things, *vers.* 2,3,5,6,7,8. which we are to vnderstand onely according to the euent, what things fall out after Gods appointment, not the lawfulnesse or vnlawfulnesse of them, what things should be by Gods Commandement.

The conclusion is, *vers.* 9. what profit, &c. the same that *Mat.* 6.27. [*which of you by taking thought*] in vaine are all our purposes, counsels, deuices, plots, doubting of ill successe, or confident perswasions of good, &c. if we think to worke out our happinesse by them, seeing, when we haue done all, all must depend on the determinate counsell of God, *Prou.* 27. 1. *Ier.* 10.23. *Iam.* 4 13. and *Ergo*, nothing better than patient waiting for and cheerefull contentment in the euent howeuer it fall out, suffering our selues to be gouerned by Gods wisdome and good pleasure. This conclusion is amplified by a Prolepsis in the next verse.

Obiect. If man haue no profit of all his labour, but all come to passe by fate and destiny, to what purpose then should wee take paines in any thing, why are we not idle, &c?

Sol. Vers. 10. Wee must notwithstanding labour and busie our selues in all lawfull endeuours, and this first, by Gods commandement who hath laid it on vs; secondly, for our good to bee exercised, kept from idlenesse, sloth, pride, &c. in briefe, Gods prouidence

doth not exclude the vſe of lawfull meanes, but implies them to be vſed with ſubmiſſion to his will.

1 Argument from the excellency of Gods working in the gouernment and diſpoſing of all things, God brings all things to paſſe in a moſt comely order, in the moſt ſeaſonable and fit opportunity [beautifull in his time] not onely good, but beautifull, and if not in it ſelfe, yet in his time, all circumſtances duly conſidered, moſt ſeemely, orderly, and euery way befitting. Therefore we haue good reaſon to bee contented, and like well of our condition, ſeeing that which is, is in its time the beſt and beſt fitting, *verſ.* 11. This point is cleered by remouall of an obiection; it ſeemes not ſo (may ſome ſay) that matters are carried in ſuch a decent order, many things fall out, whereof we can ſee no reaſon why they ſhould be accounted ſo excellent, &c. Hereto *Salomon* anſwers partly

1 By Deniall [he hath ſet the world in your hearts] God hath not left himſelfe without witneſſe of his righteous, equall, and beautifull ordering of things, but hath ſet it forth to bee obſerued in the booke of the world. And this he hath [ſet in their hearts] *i. e.* giuen man a large deſire and alſo power in good meaſure to comprehend and vnderſtand the Hiſtory of Nature, with the courſe of humane affaires: ſo that if men did but giue themſelues to the exact obſeruation of things, they might in moſt of them perceiue an admirable order in their wiſe and beautifull contriuance.

2 By conceſſion, that there are many things aboue our reaſon and apprehenſion, whereinto the eye of our vnderſtanding cannot pierce to finde out the cauſes, meanes and manner of their beginnings, proceedings and endings. Theſe God hath ſhut vp in his ſecret counſell, leauing vs to admire them and to iudge of their

their equalnesse, by that which in other cases is easily discernable, *vers.* 11.

3 Argument from the inevitable course of Gods providence, it being above our power to resist or alter it [what God doth shall be for ever] in the decree, or vse and end, or for ever, *i. e.* so long as God will, not to be changed and vndone when man will: in whose power it is not to adde what he thinkes defectiue, or take away what he imagines superfluous; that is, to crosse, disanull, and turne aside the counsell of God for the establishing of his owne designments. This stedfastnesse God vseth in his proceedings [that men might feare before him] *i. e.* not leane to their wisdome in pride and presumptuous resolutions, nor grow desperate in furious opposing Gods worke, nor yet idle in neglect of all meanes, but with a contented and humble minde to submit themselues to Gods ouer-ruling power, referring themselues to his disposing, *vers.* 14.

4 Argument from the perpetuall constancy of Gods prouident administration of the world. [That which hath beene is now, &c.] God hath not of late begunne to vse this course, neither hath hee dealt with former nor will deale with latter ages otherwise than he doth with the present: things that are past נרדף he seekes out יבקש and causeth a circular reuolution and returne of all things in their conuenient seasons. This is a great argument to contentment, for, *Ferre quam sortem patiuntur omnes, nemo recusat, vers.* 15.

¶¶ 4 We haue a repetition of the first conclusion [that nothing is better than contentation and tranquillity of mind] in the twelfth and thirteenth verses, where though it be repeated as a consequent on the second Argument, yet it is to be vnderstood, as issuing from them all. The same thing then is repeated in these verses, which was deliuered *vers.* 24, 25. of the second Chapter, contentation being set forth by its

1 Parts, reioycing, eating and drinking, enioying good of ones labour.
2 Adiunct and companion, Piety, Doing of good.
3 Cause, the gift of God. All amplified by *Salomons* owne experience in this point [I know.] And hitherto of the two first courses for obtaining happinesse by the knowledge and vse of worldly things, both shewed to bee insufficient and vaine.

¶ *Salomon* now proceedeth to the consideration of a third course, and that is, honours, greatnesse, authority, and rule ouer others, which vnto most seemes the only happy thing in the world. *Salomon* proues that greatnesse by it selfe without goodnesse, *i. e.* Wisdome and Piety, is so farre from making any man happy, as it makes all both superiours and inferiours most miserable. This point is declared

1 Generally in all great ones that haue in their hands power and authority ouer others. The miserable vanity whereof is expressed in the common and almost vnseparable Adiunct or Effect of such greatnesse, *viz.* oppression, wrong, and iniustice. Now an oppressor, a tyrant, &c. can neuer bee happy, what euer other may deeme of his pompe and power, they are but glorious miseries. Touching this point of oppression in men of great place and office, *Salomon*

1 Propounds what he saw (as well in his owne as in other countries; by obseruation and by relation of stories, and chiefly by inspiration) commonly practised by Magistrates themselues, and that in the very place of iudgement and iustice. Those men and places that should be the sanctuary of the distressed and wronged, were the maintainers and practisers of iniquity and publike iniustice. Here is a secret argument, *à maiori*

maiori ad minus. If Magiſtrates the protectors of lawes, then much more other potent perſons not ſo neerely bound to their obſeruation, and if Magiſtrates at the tribunall, then much more at other times, &c. So eaſily doth all greatneſſe corrupt it ſelfe with violence and iniuſtice, *verſ.* 16.

2 Paſſes his cenſure on thoſe dealings two waies:

1 According to the iudgement of Gods Spirit; teaching both what patience wee muſt haue vnder ſuch oppreſſion, and what ſeuerity God will vſe againſt ſuch oppreſſors. [God will iudge the righteous, *Ergo*, much more the wicked] ſo that theſe violent and vnequall courſes ſhall loſe vs nothing if wee wait on God, nor gaine them any thing through the ſeuerity of his diſpleaſure. The proceedings of God againſt them is proued by the certaine and infallible gouernment of the Diuine Prouidence; [there is a time, *there* שָׁם] *i.e.* with God before his Tribunall [for euery purpoſe and euery worke] when in due ſeaſon all their cruell deuices and conſultations, and all their bloudy and vniuſt practiſes for deuouring the poore, &c. ſhall be called to account, doomed and damned, *verſ.* 17.

3 According to the iudgement of carnall reaſon, which drawes hence ill concluſions tending

1 To the ouerthrow of gouernment, and all right of ſuperiority and ſubiection a-

mongſt men. This impious concluſion is

1. Laid downe, *verſ.* 18. [I ſaid in my heart] *viz.* following the giude of humane diſcourſe and corrupted reaſon [concerning the eſtate רבבה τάξις, order of men] *viz.* this diſtinction of rankes and degrees in the gouernment of ſuperiours,& ſubiection of inferiours,[that God might manifeſt them לבהם האלהים] make it appeare and lay them open by hi iudgements, or [tha God hath aduance them to dignity whoſe Vice-gerent they claime themſelues to be, or, [that God hath purged them] made them holy, but [to ſee to ולראות] as farre as a man can iudge, by that which appeares outwardly they are degenerated into beaſts,and liue no better than beaſts doe one amongſt and towards another: or, [ולראות that they might ſee] vpon diſcouery

couery of their vnmanly doings, that they are no better than beaſts in their conditions and manners, and alſo in their natures, as the ſequell implies. The ſecond interpretation ſeemes moſt naturall, and from the ſignification of the word comes ברורים *Electi*, choiſe men ſet vp in gouernment as it were by GODS appointment, but they are indeed but as ſtronger beaſts preying vpon the weaker.

2 Confirmed, but by weake and ſophiſticall arguments from the common euents and accidents of both: the ſame thing hapneth to both: *ergo*, there is no preheminence of one aboue the other: the antecedent proued by particulars;

1 Death, as a bruit beaſt dies, ſo doth a man.

2 Cauſe of life, as a beaſt liues, ſo doth man, they haue both one

one breath ;
ſenſe, motion,
nouriſhment ,
breathing, all
alike, &c. *verſ.*
19.

3 The matter of
their bodies :
both the ſame,
of the duſt, both
diſſolued into
the ſame, into
duſt againe, *v.*
20.

4 Their Forme
or Soule : both
haue the ſame,
for wheras men
talke of an im-
mortall ſoule of
man, which ſe-
uered from the
body, aſcends
vp to Heauen,
and that the
ſoule of a bruit
beaſt deſcends
downward, that
is, falls and pe-
riſheth together
with the body :
they doe but
ſpeak by gheſſe,
who knowes it,
who euer ſaw
it, what Anato-
miſt can finde
it out ? *verſ.* 21.

Hence

Hence the Atheiſt concludes, that ſeeing men are in the ſame condition for their nature that bruit beaſts are, they ſhould likewiſe be the ſame for the point of gouernment, and that euery man ſhould liue without the bond of lawes, of gouernment, of ſubiection, as brute creatures do. What preeminence hath a man aboue a brute beaſt? *Ergo*, what preeminence ſhould one man claime aboue another.

2 To Epicuriſme and Senſuality, *v.* 22. Seeing a man and a beaſt are alike, there is then nothing better for a man than to doe as a beaſt doth, caſt all care away for future times, looke to thoſe things that are *ante pedes*, liue voluptuouſly, and giue content to all naturall and ſenſuall deſires: for, this is all the good hee can enioy whilſt he liues.

Take his pleaſure while he may, ſeeing he is like to be oppreſſed whilſt he liues. *Et poſt mortem nihil.*

Obiect. But there is ſomething after this life to bee looked for.

Sol. Who can tell that? who can ſhew a man what ſhall be

after death? wherefore let vs eat and drink, for we must die to morrow, and when we are dead all dies with vs.

Chap. IIII.

SO I returned, and considered all the oppressions that are done vnder the Sunne, and behold, the teares of such as were oppressed, and they had no comforter: and on the side of their oppressors there was power, but they had no comforter.

2 Wherefore I praised the dead which are already dead, more than the living which are yet aliue.

3 Yea, better is he than both they, which hath not yet beene, who hath not seene the euill worke that is done vnder the Sunne.

4 Againe, I considered all trauell, and euery right worke, that for this a man is ennied of his neighbour: this is also vanity, and vexation of spirit.

5 The foole foldeth his hands together, and eateth his owne flesh.

6 Better is an handfull with quietnesse, than both the hands full with trauell and vexation of spirit.

7 Then I returned, and I saw vanity vnder the Sunne.

8 There is one alone, and there is not a second, yea, he hath neither childe nor brother: yet is there no end of all his labour: neither is his eye satisfied with riches, neither saith he, For whom doe I labour and bereaue my soule of good? this is also vanity, yea, it is a sore trauell.

9 Two are better than one, because they haue a good reward for their labour.

10 For if they fall, the one will lift vp his fellow: but woe to him that is alone when he falleth, for he hath not another to helpe him vp.

11 Againe, if two lie together, then they haue heat: but how can one be warme alone?

12 And

12 *And if one preuaile against him, two shall withstand him: and a threefold cord is not quickly broken.*

13 *Better* is *a poore and a wise childe, than an old and foolish King, who will no more be admonished.*

14 *For out of prison he commeth to reigne, whereas also hee that is borne in his Kingdome* becommeth *poore.*

15 *I considered all the liuing which walke vnder the Sunne, with the second childe that shall stand vp in his stead.*

16 There is *no end of all the people,* euen *of all that haue beene before them: they also that come after shall not reioyce in him: surely this also* is *vanity and vexation of spirit.*

3 TAke a reuiew of the nature of oppression, with some more particulars thereon depending. Here then we haue to be considered

1 An aggrauation of the miserable vexation of poore oppressed people vnder cruell and tyrannicall Gouernors, *vers.* 1. amplified by

1 The greatnesse of it, they were oppressed not only to griefe and complaining, but also to teares. *Esa.* 59. 16. *Ier.* 5. 26, 27.

2 The helplesse estate of the oppressed in regard of

Others who were incõpassionate.

Their oppressors which had power and might on their side to crush them and keepe them vnder, but no pity to releeue & support them, [or, yet no comforter] though helplesse and weake, most inhumane, seeing

seeing we naturally pity a Lark in a Kites claw, or a silly Lambe in a lions mouth.

2 Other euill consequents and effects that it workes in subiects and those of inferiour ranke, either

1 Priuately in those that feele this smart, *viz.* wearinesse of life; for so naturall reason iudgeth, that the case is better with the dead (howsoeuer dead) that are freed from this tyranny, than with the liuing that feele it: yea, that it is better neuer to haue beene at all, than to be borne to such misery, *vers.* 2, 3. *Vide Iob* 3. 11, &c.

2 Publikely in others as well as the oppressed: and these are two:

1 Idlenesse and neglect of labour in mens callings. Vnder vniust and bad gouernment, a miserable people are quite dis-hearened and discouraged from all worthy and painfull endeuours, and so cast off all care, and betake themselues to Idlenesse: in this euill note

1 The ground and motiue that drawes men to it, *v.* 4. that mens labour & trauels, בשרון תבעשת their streight and right dealing, their vertuous and noble endeuours after any eminent degree of excellency in any kinde whatsoeuer, get them nothing but enuy and

and molestation, both from equals and superiours. If a man bee rich, his wealth brings him in danger, &c. if wise, learned, valiant, iust, he is suspected, disgraced, as not well brooking the corruption of the state. So that in such a common wealth all generous motions are easily nipt and kept vnder, when the putting forward of ones selfe doth but draw on others enuious eyes and slanderous tongues, contempt and disgrace in stead of honour, &c. Which is a great vanity and vexation to a good minde.

As in *Russia*, *Turky*, Pesantry of *France*, &c.

2 The practice of it [*the foole foldeth his hands*] in his bosome, vnder his armes, in his pockets, *i. e. metonym. figur.* hee refuseth to take paines, which is not done without stretching forth the hands, *Prou.* 31. 19, 20. this amplified by the effect of it [he *eateth his owne flesh*] *i. e.* he wasteth and consumes himselfe, bringing pouerty on his estate, sicknesse on his body, violent death by lewd and filching courses, &c. He that doth this is pronounced here to be a Foole, without grace, which teacheth vs painfulnesse and industry in our places; without wit,

Or, as they that compose themselues to sleepe.

Prou. 26. 15.

The Iewes though of all nations most oppressed, yet still industrious.

which would in reason that a man should not starue himselfe because another will vniustly take part of his prouision, nor willingly begger himselfe because against his will hee must helpe to enrich another man, *vers.* 5.

3 The pretence for it, *vers.* 6. Hee hath for his defence a prouerbiall sentence [*Better is an handfull, &c.*] in its true meaning, not much differing from that, *Prou.* 17. 1. but here applied by the sluggard in an ill construction, as who should say, better is a penny by begging, than two pence by true labour. Wherin the foole is deceiued, first, in miscalling his sloth and idlenesse by the name of rest, נחת quietnesse, and also mis-terming labour by the name of vexation of spirit, as if contentment and paines taking were opposite. Secondly, that he thinkes it is better to be without good things, than bee at some trouble in getting them, and some vniust molestation from others in enioying them.

2 Ouerthrow of humane society: when all catch, each one shifts for one, the people follow their rulers, whom they see to bee all for themselues, and nothing for the

the publike; ſo they ſcrape together what they can get, but will part with nothing Wherein they are in the other extreme oppoſite to the idle perſons, who is good neither for publike nor priuate, theſe take immoderate paines, but all for priuate, without any reſpect to common benefit. This diſeaſe *Salomon*

1 Deſcribes vnto vs in ſuch a perſon as may in this kinde ſeeme moſt notable: *viz.* a miſerable ſcraping couetous drudge, whether he bee priuate perſon or publike gouernor that is all for himſelf, and extremely hauing when there is no cauſe, *verſ.* 8. where note this mans

1 Solitarineſſe. Hee is one, and that without a ſecond, *he hath neither childe nor brother*, neither kindred nor alliance, nor acquaintance & friends: or if he haue, yet hee neither ſeekes to helpe them, nor for helpe from them; but liues like a man in a wilderneſſe.

2 His exceſſe (notwithſtanding his ſolineneſſe) both in labour and deſire [*there is no end, &c.*] the leſſe hee

needs, the more hee seekes after.

3 His inconsideratnesse and folly in his courses, making himselfe miserable and not perceiving it; [*hee saith not for whom, &c.*] he labours for that whereof he himselfe makes no vse, nor any else shall whilst he liues, & when he is dead who shall, he knowes not. [*Bereaue my soule of good*] in the cheerfull and sociable vsing and imparting of what he hath.

Cænis in præsepi.

2 Censures, it is a vanity with a witnesse, a sore, hard, and grieuous trauell, *vers.* 8. and such as *Salomon* could not marke without great heedfulnesse; *I returned, &c. vers.* 7.

3 Illustrates by its contrary, *viz.* Society and community of life, shewing the euils and discommodities of a solitary, by the good and benefit of a sociable life, which is set downe

1 Generally, in that Axiome, [*Two are better than one*] *i. e.* Society is better than priuacy and solitarinesse: the

the generall reason is added [*they haue a good reward for their labour*] *i.e.* men liuing together in louing communion and fellowship, reape more benefit by their labour than others: *viz.* others direction, encouragement and assistance, reioycing both in getting and enioying, they labour with more cheerefulnesse, possesse with more security and content, *vers.* 9.

2 Particularly in some chiefe commodities that arise vnto vs by the company and society of others: specified in three instances or similitudes.

Disciples sent two by two.

1 Of two imployed in one labour, iourney, or other businesse, when some mis-hap befals one of them, as a dangerous fall, lamenesse, sicknesse, &c. his fellow and companion will releeue him: which if he want, woe to him; hee perishes and sinkes vnder his mis-fortune. So by this publike society, we haue helpe in aduersities that befall vs

from the loue and friendſhip of friends and wel-willers, who will pity and ſupport vs in our trouble & ill-fare: but a ſolitary couetous wretch is hated and forſaken of all, hauing not a friend to ſtand to him, *verſ.* 10.

Abiſhag lying with *Dauid.* 1 *King.* 1.

2 Of two lying together in cold weather, they get and giue heat each to other: if both lay alone, they might lie a cold. This is another benefit of ſociety, helpe in diſpatch of our buſineſſes and affaires: when many mens heads, and hands, and purſes ioyne together, buſineſſe goes on more wiſely, ſucceeds more happily. But one alone, how can hee auoid many inconueniences? This true in ſpirituall as well as ciuill affaires, *Heb.* 10.24. *Verſ.* 11.

As iron ſharpneth iron, ſo a mans friends, &c. *Prou.* 27.17.

3 Of two contending or fighting: if a man alone be aſſaulted by another, heemay bee vanquiſhed; but if he haue

haue a second, he may make his part good with him; or if not so, yet with the helpe of a third hee will surely ouercome him, according to the Prouerbe, a threefold cord treble twisted is not hastily broken.

A third benefit of society, helpe and succour against dangers that wee feare will come on vs, wherein a man sociable and beloued of others, shall haue their aid & protection to defend him: whereas a man that liues onely to himselfe without entercourse of mutuall duties with others, lies open to all disaduantages, hauing no man that will step in betweene him and his aduersary to ward off a blow, but rather all will lay on more load, *vers.* 12. *Ioab* and *Abishay.* 2 *Sam.* 10. 11.

Thus society is necessary at all times and in all courses of life, which men by tyrannicall, vniust and couetous dealing seek to ouerthrow, looking more to their priuate than the common good.

So

So much of the vanities that attend vpon Greatnesse in generall: now followes in

2 Speciall, of that most eminent degree of greatnesse and power, whereto man can ascend, and wherein aboue any thing men thinke happinesse is to be found: and that is *Kingly dignity*, the vanity and weaknesse whereof in regard of true felicity, *Salomon* a King describes,

1 In the state and person of a foolish King, the glory of whose place and dignity can neuer make him so happy, as his folly will make him miserable. Wherefore *Salomon* doth greatly debase and bring this his outward royalty and magnificence in disgrace, preferring one of his meanest subiects before him, *vers.* 13. and 14. where we haue the

1 Comparison, the parties compared on the one side; First, a Subiect; Secondly, a Childe or young man; Thirdly, a poore childe for wealth and riches, both great occasions of contempt; but fourthly, a wise childe, discreet and religious: on the other side, First, a King; Secondly, an old King; Thirdly, a rich and potent King, all arguments of admiration and honour; Fourthly, but a foolish King, *i. e.* that will not be admonished, that can giue himselfe no good counsell, nor will take any from others; and such a one must needs be foolish and wicked, these two laid in the balance, *Salomon* saith, that such a child weighs heauier in goodnesse and excellency than such a King, *vers.* 13.

Prou. 19, 7. 1 *Tim.* 4.

2 A confirmation of the comparison by the different euents that befall them both, *viz.* aduancement of the one from meane estate, low degree [*out of prison*] to the honour of a scepter, and dignity of a Prince, *Psal.* 113. as *Ioseph, Daniel, Danid:* the ruine and deposing of the other, [*he that is borne in his Kingdome*] or borne a King, becomes a beggar, a bondman; as this true of Kings, so of all inferiour greatnesse, Gentlemen borne die beggars, and a beggar by birth proues a Gentleman by his vertue and industry, *vers.* 14.

As many Kings of *Israel, Manasses, Iconiah, Zedekiah, &c. Nebuchad.*

2 In the condition of all Kings, whether wise or foolish: whose contentment in their royall dignity depending much on the affection of their people towards them, can neuer be entire so long as they are instable and fickle in their desires. But so they are, vnconstant, affecting changes, loathing the present, hoping for better vnder new gouernours, ready from dislike to fall to reuolt and defection, &c. which *Salomon* proues

1 By his owne experience [*I haue seene*] it may bee in his owne particular, though hee were a most excellent King, [*all the liuing which walke vnder the Sunne*] *viz.* the present generation [*with the childe that shall stand vp in his stead*] with the heire that shall succeed him in the Kingdome, [with ▭y him] they ioyne themselues, him they follow, flatter, praise, admire as the Sunne-rising:

So for gentlemens eldest sons.

hauing almost deposed his father in their fauour and affections, *verſ.* 15.

2 By the perpetuall vnconstant humour of the people: [*there is no end*] *viz.* not so much in succession of generations, as setledneſſe of resolution and contentment with the present estate: they must haue some thing they know not what, better or worse, then what they now haue [to all הָעָם the people, τοῖς πολλοῖς] to the multitude giddy and light-headed: that this diſeaſe is hereditary to all people he shewes by parts, both such as in the former age diſliked the father in hope of the sonne; and in latter ages, that cast off the sonne in expectation of the grandchilde, and so still downwards, *verſ.* 16.

The Censure followes, that certainly this is vanity and vexation; a marueilous diſcontent and griefe to a King to see himselfe diſ-reſpected, his age contemned, and his name and account growne out of request: at least alwaies to see vpon how inconstant a foundation his honour is reared vp, *viz.* the grace and fauour of people. How violent and iealous affections these things haue stirred vp in Kings, all stories and experience of times shew, *verſ.* 26.

CHAP.

Chap. V.

Keepe thy foot when thou goeſt to the houſe of God, and be more ready to heare, than to giue the ſacrifice of fooles: for they conſider not that they doe euill.

2 *Be not raſh with thy mouth, and let not thine heart be haſty to vtter any thing before God: for God* is *in Heauen, and thou vpon earth, therefore let thy words be few.*

3 *For a dreame commeth through the multitude of buſineſſe, and a fooles voice is* knowne *by multitude of words.*

4 *When thou voweſt a vow vnto God, deferre not to pay it: for he* hath *no pleaſure in fooles: pay that which thou haſt vowed.*

5 *Better* is *it that thou ſhouldeſt not vow, than that thou ſhouldſt vow and not pay.*

6 *Suffer not thy mouth to cauſe thy fleſh to ſinne, neither ſay thou before the Angell, that it* was *an error: wherefore ſhould God be angry at thy voice, and deſtroy the worke of thine hands?*

7 *For in the multitude of dreames, and many words,* there are *alſo diuers vanities: but feare thou God.*

8 *If thou ſeeſt the oppreſſion of the poore, and violent peruerting of iudgement and iuſtice in a prouince, marueil not at the matter: for he that is higher than the higheſt, regardeth, and* there be *higher than they.*

9 *Moreouer, the profit of the earth is for all: the King* himſelfe *is ſerued by the field.*

10 *He that loueth ſiluer, ſhall not be ſatisfied with ſiluer, nor he that loueth abundance, with increaſe: this* is *alſo vanity.*

11 *When goods increaſe, they are increaſed that eat them: and what good is* there *to the owners thereof, ſauing the beholding* of them *with their eyes?*

12 *The ſleepe of a labouring man* is *ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleepe.*

13 *There is a ſore euill* which *I haue ſeene vnder the Sunne,* namely, *riches kept for the owners thereof to their hurt.*

14 *But thoſe riches periſh by euill trauell; and he begetteth a ſonne, and there is nothing in his hand.*

15 *As he came forth of his mothers wombe, naked ſhall he returne to goe as he came, and ſhall take nothing of his labour, which he may carry away in his hand.*

16 *And this alſo is a ſore euill, that in all points as he came, ſo ſhall he goe: and what profit* hath *he that hath laboured for the wind?*

17 *All his daies alſo he eateth in darkneſſe, and he hath much ſorrow and wrath with his ſickneſſe.*

18 *Behold that which I haue ſeene: it is good and comely* for *one to eat and to drinke, and to enioy the good of all his labour that he taketh vnder the Sunne, all the daies of his life which God gineth him: for it is his portion.*

19 *Euery man alſo to whom God hath giuen riches and wealth, and hath giuen him power to eat thereof, and to take his portion, and to reioyce in his labour, this* is *the gift of God.*

20 *For he ſhall not much remember the daies of his life: becauſe God anſwereth* him *in the ioy of his heart.*

BEfore *Salomon* proceeds to the fourth way to happineſſe, *viz. Riches:* in the firſt part of this Chapter he interlaces a notable Digreſſion touching the true worſhip of God, as a direction for the right vſe, and a remedie againſt all corruptions incident to theſe foure courſes which men vſually take to get happineſſe. In this digreſſion we may obſerue three points:

1 The *Manner* of right performing of religious ſeruices, ſpecified vnto vs in three particular parts of the worſhip of God;

1 *Sacrifices*, vnder which is comprehended the whole publike worſhip of God inſtituted vnder the Law. Concerning the right obſeruation whereof, *Salomon* giues vs theſe precepts:

1 To prepare our ſelues, and aduiſedly to conſider what we goe about. [*Take heed to thy foot*] from trauellers walking in ſuch waies as is eaſie to ſtep out of the right way,

way, or ſtumble and fall in it; and ſuch are all religious duties to vs, who by reaſon of corruption quickly got aſide in doing them, *Ergo*, we are aduiſed to take heed to our hearts, our affections, thoughts, intentions, behauiour, &c [*when we goe into the houſe of God*] Temple or Synagogue where God is publikly worſhipped. *Exod.3.5. Ioſh.3.*

2 Not to reſt in the outward worke, but in the inward power of Religion. There being two parts of Gods worſhip, *viz.* Mercy and Sacrifice, or, Obedience and Ceremony, we are commanded to be more neere or ready to [*heare*] *i. e.* to vnderſtand, beleeue, obey and practiſe the will of God reuealed in the Law and Prophets read and expounded to vs, [*then to offer ſacrifice*] to keepe all legall and outward obſeruations, without faith, ſanctity, and reformation of life. Theſe precepts are inforced vpon vs by the diſgrace and cenſure of ſuch as neglect them, who are termed [*Fooles*] hypocrites, carnall and wicked perſons, deuoid of grace and true vnderſtanding: and why ſo? [*for they know not they doe euill*] they doe they know not what; being ignorant of the nature, quality, and end of Gods worſhip, and ſo thinke they doe God good ſeruice when they commit hatefull ſinne and foule abomination, and ſuch a one is deſeruedly to bee ſtiled a wicked foole, *verſ.* 1. *1 Sam.15.22. Eſa.1.10,&c. Pſal.50 8. Zach.7.4,5,6,7. Mat.15. Eſa.58.4. Prou.15.8.*

2 *Prayer*, and vnder that, all Speeches of or vnto God. Touching theſe, the

1 Rule is, that all inconſiderate raſhneſſe be auoided, ſerious and mature deliberation vſed. [*Be not raſh with thy mouth*] ſpeake not vainly, vnaduiſedly, haſtily, thy tongue

running before thy wit; babble not, be not bold in affirming what thou art ignorant of, &c. How ſhall this be? let thy heart guide thy tongue [*let not thy heart be haſty to vtter any thing before God*] ponder in thy minde, apprehend matters thorowly, ſet thy thoughts in order before thou giue leaue to thy tongue to vtter them, eſpecially in Gods hearing. Raw, vndigeſted, and tumultuary meditations, vent themſelues in a wilde, wandering, and idle diſcourſe. This precept is confirmed by a reaſon, from the quality of God to or of whom we ſpeake, and of our ſelues. [*God is in Heauen*] glorious, wiſe, powerfull, in place of higheſt Excellency and Maieſty: [*thou art on earth*] a weake, vnwiſe, vnworthy creature, infinitely inferiour in degree vnto thy Creator: and therefore it becomes thee not to ſpeake of him but with greateſt feare, reuerence and aduiſednetſe. We know how meane men ſpeake to Kings and Nobles, &c.

Matt. 6. 2 Rule is, in our ſpeeches to vſe few words; ſo to couch our diſcourſe, that all lauiſh ſuperfluous talkatiuenetſe be auoided, all needleſſe and heartleſſe repetitions, vnneceſſary digreſſions, tedious prolixity, to the wearing of our ſelues and others bee ſhunned, *verſ.* 2. this rule is preſſed vpon vs by two reaſons:

1 Gods dignity, our baſeneſſe [*therefore*] ſubiects muſt deliuer their minds to Kings in briefe tearmes.

2. From the ſubiect wherein, or roote from whence multiplicity of words comes, *viz.* he is a foole that vſeth it, and folly is the cauſe of it: which is illu-

illustrated by comparison, as dreames and vaine fancies in the night spring from variety and multitude of businesse in the day, so doth much talke and multitude of words discouer a foolish heart and witlesse head, *vers.* 3. In many words there cannot want wickednes. *Prou.* 10.19.

3 *Vowes*, for the right making and keeping whereof we haue two precepts deliuered vnto vs;

1 That what we doe lawfully vow, we take heed to performe it, and that speedily without delay. [*When thou vowest a vow to God, deferre not to pay it*] this rule is backed by two reasons: *Deut.* 23 21. *Iacob* deferred his vow. *Gen.* 34. & 35. 1, 2.

1 From Gods displeasure, with such as breake promise and keepe not their day with him, [*he hath no pleasure in fooles*] he is greatly offended with such fooles as these that thinke to mocke, deceiue, and couzen him. *Ergo*, pay what thou vowest, *vers.* 4. *Psal.* 66. 13, 14.

2 By comparison with a safer and lesse dangerous course; seeing the making of vowes is a thing that wee are not bound to, it is better to make none at all, than to make and not keepe, *vers.* 5. *1 Cor.* 7. 38.

2 That we auoid all rash vowes, vnaduisedly, ignorantly and sinfully made, when either we vow in lawfull things, but after repent vs, and seeke for shifts and excuses, or in things sinfull and vnlawfull. [*Suffer not thy mouth to cause thy flesh to sinne*] bring not on thy selfe the guilt of sinne by inconsiderate vowing. [*Nor say before the Angell*] *i. e.* * Christ the searcher of the heart, who will admit of no excuses; or, [*the Angell*] *i. e.* Messenger of God, *viz.* the Priest, before whom the errors of rash vowes * *Mal.* 3.

were

were to be confeſſed, *Leuit.*5.4, 5. [*That it was an error*] an ouerſight, hee knew not well what hee vowed, *Ergo*, requires pardon for not performing it. Reaſons hereof are

1 Gods anger againſt offenders in this kinde ſhewed [*in deſtroying the worke of their hands*] *i.e.* croſſing and defeating their purpoſes, counſells, and endeuours, for accompliſhment whereof theſe vowes were inconſiderately made, *verſ.* 6.

2 * The vanity and folly of ſuch raſh promiſes and ſimple excuſes afterwards: compared to the idle fancies in a multitude of confuſed dreames, *verſ.* 7.

* Or, this may be a third precept againſt multiplicity of Vowes.

So the manner to be obſerued in religious duties: Now followes,

2 The *Ground* and cauſe which brings forth the right obſeruation and performance of religious duties in the former and all other kinds, *viz.* *The feare of God* [*But feare thou God*] this is the beginning of true piety and wiſdome.

3 An effect of true Religion, *viz.* *Patience* in regard of wrong and oppreſſion offered vnto thoſe that are poore, eſpecially if they be religious: [*If thou ſeeſt, &c. marueil not at it*] count it no ſtrange thing, as if that were iuſt cauſe to doubt and diſtruſt of Gods prouidence, and to fall from him. The reaſon is, [*for he that is higher than the higheſt*] *viz.* God himſelfe [*regardeth*] to puniſh in due time, [*and there be higher than they*] *viz.* Angels whom God ſets as the ſubordinate Miniſters ouer Kingdomes and Kings, to execute his iudgements on tyrants and oppreſſors, *verſ.* 8.

1 Pet 4.12.

Pſal.12.7.

Pſal.34. Mat.18.

After this digreſſion *Salomon* returnes to the fourth way, wherein men vſually looke to finde true happineſſe, that

is,

is, Riches and Poſſeſſions, Goods of fortune: which being of two ſorts,

1 Such as immediatly concerne the maintenance of mans life, as all prouiſion for backe and belly, ariſing from the earth by Tillage, Plantation, breeding of Cattell.

2 Such as are but the inſtruments and meanes for the procuring of the fore-named neceſſaries, as Money, Iewels, &c. *Salomon* treateth of both ſorts, and

1 Compareth theſe two kinds together, ſhewing the excellency of the fruits and increaſe of the earth, in Corne, Cattell, &c. aboue all pecuniary poſſeſſions, albeit men commonly chuſe to haue abundance of the latter rather than of the former. That they are farre the better he proues

1 By their common and generall vſe, (as that which is beſt is moſt common) [*The profit of the earth is for all*] ſupplies all neceſſaries for our liues, and that for all people that liue vpon it, which the earth as a kind mother feeds and nouriſheth. Tillage, &c. is the life and bloud of a common wealth; that ouerthrowne, all dies with it. This amplified by inſtance in that kinde of men, who, if any, might ſeeme by reaſon of their great prerogatiues and priuiledges to be exempted from dependance on the husbandman, *viz.* Kings, they alſo are ſerued and maintained by the field and fruits thereof. Many Nations haue not the vſe of money, nor is it abſolutely needfull in any, but ſo are the reuenues of the earth amongſt all, &c. *verſ.* 9.

2 By their ſingular goodneſſe and efficacy in relieuing our wants and neceſſities, they haue that goodneſſe and vertue in them as of themſelues they maintaine our liues,

and ſatisfie all deſires of nature. Illuſtrated by the contrary diſability of Money, which *per ſe* cannot ſupply any of our wants, but only by exchange. [*He that loueth ſilver ſhall not be ſatisfied with ſilver*] he cannot fill his belly nor cloath his back with it, though he loue it neuer ſo much: no nor he that loueth abundance of mony and treaſure cannot be ſatisfied [*with the increaſe*] of his wealth, hee may die for hunger and ſtarue for cold vpon a heape of mony. And therefore this loue of Mony is a vaine and vnprofitable thing, *verſ.* 10.

2 Proueth the vanity and weakneſſe of both ſorts of riches, by many arguments in this and the next Chapter: Some more:

1 Speciall, concerning the firſt kinde of wealth ſtanding in the increaſe of the earth, Corne, Wine, Oile, Cattell, &c. The abundance whereof is proued to bee vaine, by comparing the condition of the owner and maſter with that of the Farmer or Seruant, Shepheard or Hinde, or other attendants of the Family: the Argument is thus; If the owner haue no more true commodity by his abundance, than thoſe that are but his miniſters and inſtruments in doing of his buſineſſe, then is this abundance of no worth in regard of true happineſſe, &c. the ſequell manifeſt, ſeeing a man may bee as happy without it as hee that hath it. The Minor is declared by parts:

1 In the outward vſe of theſe things for backe and belly, further than which their vertue extends not. Now in this the maſter and man is alike, [*When goods increaſe, they are increaſed that eat them*] many hands

muſt

must be set a worke, many mouthes must be fed, many backs cloathed, so that others haue their share in this abundance as well as the owner, yea, as much as he, for what hath hee more than they, but the [*beholding of it with his eyes?*] to please himselfe in the looking vpon his possessions, his Corne fields, his Vineyards, his flockes, his heards, &c. and to say, All this is mine; and that's a poore contentment: otherwise, a seruant, a stranger may view his grounds, walke in his Gardens, with as much delight as the owner can doe himselfe, *vers.* 11.

2 In the inward quietnesse and cheerefulnesse of the mind: in which it is not so well with the master as it is with the seruant, as appeares by one speciall consequent of a quiet minde, *viz.* Sleepe. [*The sleepe of a labouring man is sweet and pleasant, whether he eat little or much,*] if little, his labour breeds him rest; if much, his body being strong, and hardened by labour, causeth easie digestion and vninterrupted sleepe, and both waies his minde is still free from cares: [*but the abundance of the rich will not suffer him to sleepe*] as his body is ouer-charged with intemperate diet, so his heart is filled with cares and feares: a full body and an vnquiet braine suffer him to take no rest in the night, *vers.* 12.

2 Generall belonging to all kinds of riches. These arguments are taken

1 From the discommodities and dangers that riches bring vnto rich men, [*There is a sore euill, &c.*] an euill sicknes, or an euill bringing sicknesse, sorrow and griefe. [*Riches kept for the owners thereof to their hurt*] that which they look to haue happines by, is the occasion of their ruine and misery: riches fill the heart with pride, the body with diseases through luxurious and idle liuing, the life with disorder and dissoluteneſſe; they expose a man to violence, robberies, false accusations and oppression of the more potent, &c. which euils befall not only the bad, but many of them, the good also, *vers.* 13.

Naboth.

2 From the vncertainty of their abode with vs while we liue: when we haue them we are not sure of them: [*and they perish by euill trauell*] by our own folly and improuident courses, or by many casualties in trafficking at home and abroad, or by some secret curse of wasting a mans estate &c. So that a great and well setled estate is many times suddenly ouerturned, a man vndone, and his posterity beggered [*He begetteth a son*] who should haue all, and hold vp the house, [*and in his hand is nothing*] *i. e.* the father hath nothing to leaue him to liue vpon, *vers.* 14.

1 Tim. 6. Prou. 23. 5.

3 From the certainty of their forsaking of vs when we die; they may leaue vs while we liue, when wee die wee must leaue them. Whatsoeuer comfort they can giue vs, it is but for the

the time of our life, they haue no power to free vs from death, or to conuey vnto vs any help and comfort after death. A most powerfull argument to disable riches from euer effecting our true happinesse. This vanity of riches is

1 Described by comparison of our birth and death together, wee shall goe as we came, wee came into the world naked, and brought nothing with vs, and its certaine we shall goe out naked and carry nothing hence, *vers.* 15. 1 *Tim.* 6. 7. *Iob* 2.

2 Aggrauated by its greatnesse, [*it is a sore euill*] a miserable vexation, (*viz.* to a rich man that hath a couetous minde, loues and trusts in his riches) [*that in all points he must goe as he came*] Why? the reason is added, hee hath taken a great deale of paines in his life, to no purpose and profit at his death. First, the paines and troubles that rich men, especially if couetous, put themselues to for getting of wealth, is expressed, *vers.* 17. [*All his daies he eats*] gets and enioyes his wealth [*in darknesse*] that is, as the next words interpret it, [*in much sorrow* כעס *in wrath* קצף *foaming anger with or in his sicknesse*] *viz.* distemper and disquietnesse of his heart and affections; all signifie thus much, that riches are got *Esa.* 5. 30.

with many moleſtations both of body and minde. Secondly, the profit now that comes by all this is ſet downe, *verſ.* 16. [*What profit hath he*] he hath got no benefit at all [*in labouring for the wind*] embracing a ſhadow, graſping the aire, catching at the wind, wearying himſelfe for that which hath no ſubſtance of true felicity in it.

Theſe reaſons prouing the vnprofitableneſſe of riches, are all illuſtrated by an appendix touching the right vſe of all Riches, inſerted by *Salomon* to preuent doubts and cauils which might be occaſioned by the former diſcourſe, as if Riches were of no vſe nor benefit at all. Wherfore *Salomon* ſhewes what is the true benefit and comfort that they can afford vnto vs, [*Behold that which I haue ſeene*] the ſame that he ſet downe before, *Chap.* 2. *verſ.* 24. conſiſting in two things:

1 Liberall vſe of the creatures for all neceſſities of food and raiment [*to eat and to drinke.*]
2 Cheerefulneſſe and contentation of ſpirit [*to enioy good in his labour, &c.*] both are commended vnto vs from the

1 Excellency of this contented vſe of things
  In it ſelfe:
    1 It is good to a mans ſelfe.
    2 It is comely, יפה beautifull and ſeemely in regard of others.
    3 It is the onely end and purpoſe for which riches are giuen [*it's his portion*] more than this, it is impoſſible to get by them, *v.* 18.
  In its Author, tis Gods gift, not our owne getting, who as hee giues wealth, ſo giues power, *i.e.* wiſdome and grace to vſe it well, *verſ.* 19.

In

In its effect and conſequent, namely comfort and eaſe in all the trauels, cares and burthens of this life. [*He ſhall not much remember the daies of his life*] *i.e.* that ſore condition of trauell, and wearisome labour which is laid on man during his life, ſhall not be very grieuous vnto him to thinke of or to endure: ſome griefe and burthen it ſhall be (as no man can bee perfectly happy) but not much: Why? the reaſon followes [*becauſe God anſwers*] his honeſt labours and deſires [*in or with the ioy of his heart*] giuing him hearty ioy and contentment in what hee hath, which takes away the bitternesſe of labours paſt, and armes him againſt all diſcouragement in trauels yet to be endured, *verſ.* 20.

Chap. VI.

There is an euill which I haue ſeene vnder the Sunne, and it is *common among men.*

2 *A man to whom God hath giuen riches, wealth and honour, ſo that he wanteth nothing for his ſoule of all that he deſireth; yet God giueth him not power to eat thereof, but a ſtranger eateth it: this* is *vanity, and it* is *an euill diſeaſe.*

3 *If a man beget an hundred* children, *and liue many yeeres, ſo that the daies of his yeeres be many, and his ſoule be not filled with good, and alſo that he haue no buriall, I ſay,* that *an vntimely birth* is *better than he.*

4 *For he commeth in with vanity, and departeth in darkneſſe, and his name ſhall be couered with darkneſſe.*

5 *Moreouer, he hath not ſeene the Sunne, nor knowne* any thing:

thing: *this* hath *more reſt than the other.*

6 *Yea, though he liue a thouſand yeeres twice told, yet hath he ſeene no good: Doe not all goe to one place?*

7 *All the labour of man is for his mouth, and yet the appetite is not filled.*

8 *For what* hath *the wiſe more than the foole? what* hath *the poore* that *knoweth to walke before the liuing?*

9 *Better is the ſight of the eyes, than the wandring of the deſire: this* is *alſo vanity and vexation of ſpirit.*

10 *That which hath beene is named already, and it is knowne that it* is *man: neither may he contend with him that is mightier than he.*

11 *Seeing there be many things that increaſe vanity, what* is *man the better?*

12 *For who knoweth what* is *good for man in* this *life, all the daies of his vaine life, which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him vnder the Sunne?*

2 FRom the vanity and miſery of the contrary courſe, *viz.* the hauing of riches, but wanting the right vſe of them. This euill is

1 Generally propounded and aggrauated by the commonneſſe of it, there is, &c. and it is רבה common, riſe, or great amongſt men, as common ſinnes are great ſinnes, *verſ.* 1.

2 Particularly deſcribed in the perſon of ſuch a man as hath riches and wealth, and that with honour and dignity, and all in ſuch plenty as he can deſire no more for neceſſity or lawfull delight, but God giues him not power to eat thereof, *i.e.* to enioy what he hath: ſickneſſe of body, a diſtruſtfull, vncharitable and niggardly minde, inceſſant cares and toile after what he hath not, troubles and diſquietneſſe in his family, wife, or children

dren, &c. continuall imployment about others buſineſſe with the like, keepe him that he cannot eat his bread in quiet, nor take pleaſure in any thing he hath. Hee ſtarues at a full table, and feeds on thiſtles while he carries prouender for others [*a ſtranger ſhall eat it*] one that hath not taken paines for it ſhall enioy it, *verſ.* 2.

3 Cenſured
- Simply in it ſelfe, its a vanity, and which is more, an euill ſickneſſe that puts a man to much paine and woe, *verſ.* 2.
- Comparatiuely, preferring the conditions of an vntimely birth before ſuch a mans eſtate. In the compariſon conſider
  - 1 The parties compared
    - 1 The rich man before deſcribed, here further deciphered by the
      - Good he hath
        - 1 Multitude of children.
        - 2 Length of daies, and that more than ordinary.
      - Good he wanteth
        - 1 Comfort and ioy in his life.
        - 2 Honour and good report at his death.
    - 2 An abortiue, or vntimely birth, which *Salomon* preferreth before the other:

vis. It is better not to bee borne at all, or to be borne and die at once, than to liue long in misery and trouble, and to die without the honour of buriall, or without honourable buriall.

2. The reason of the abortiues preheminence aboue the rich man. If the Abortiue haue more rest and peace than the miserable rich man: then is his case better than the others. But he hath, for the Abortiue [*commeth in vanity*] as a thing of nothing, [*departs in darknesse*] buried out of the way priuatly, none taking notice of it, [*and his name is couered with darknesse*] all memory and speech of him perisheth, *vers.* 4. in which points the rich man is no better than he, who likewise is borne to misery, buried in ignominy, and his name put out in forgetfulnesse, but in the next point he is farre worse: the Abortiue [*hath not seene the Sunne nor knowne*] *viz.* the euils and miserable troubles of this life, as the rich man hath, *Ergo*, it is worse with the rich than this vntimely borne childe, *vers.* 5.

This argument is further confirmed by remouing an obiection, *viz.* the rich man hath had a long life, and thats a good and pleasant thing; this the

Abortiue

Abortiue hath not. *Ergo, Solomon* answers,

1 While a man liues, life simply in it selfe brings a man no comfort, if all other ioyes be wanting. [*Though he line two thousand yeeres, yet he hath seene no good*] his yeeres hath but multiplied his misery, and to him it was no good thing to line, seeing he liued vnhappily.

2 After a long and miserable life he must come into the same condition with the Abortiue, [*Doe not all goe into one place?*] *viz.* the Graue; in which he is not a iot better than the Abortiue, because he came later into it: but much worse, for as much as he hath got nothing by many yeeres experience of euils, in regard whereof he can be accounted no more happy in his graue than the abortiue, *v.* 8

This condition of vnhappy rich men, as it seemes to illustrate the point touching the right vse of Riches, so will it stand for a

4 Fourth Argument, proving the vanity of Riches; *viz.* That a man may haue them in his possession, and yet want all comfort in the enioying of them, which argue their singular weakenesse and insufficiency, &c.

5 Argument, from the inſufficiency of Riches to giue ſatisfaction to mans deſires. Contentment is not contentment vnleſſe it be full and ſatisfactory: which riches cannot afford as *Salomon* proues by the vtmoſt extent whereto riches can reach, and that is the Mouth, [*All the labour of* Prov.16.26. *man is for his mouth*] *i.e.* the body, and all the ſeruices thereof, and this they may ſatisfie, further they extend not, [*yet the ſoule is not filled*] the appetite or deſire of the minde is ſtill inſatiable. The gluttons belly may burſt before his inordinate and ſwiniſh appetite bee ſtanched. The couetous, the more hee hath, the more he deſires. The ambitious not content with the honour of an vniuerſall Monarchy. The voluptuous may weary their bodies and dull their ſenſes, yet not quench their thirſt after pleaſures; wherefore this is a great vanity in worldly wealth, that it can giue content onely to the carkaſſe and worſer part of a man, but to his inward and more noble ſpirit it brings no ſatisfaction at all, *verſ.* 7.

That this is all which Riches can doe, *Salomon* proues by induction of two paire of oppoſites, the Wiſe and the Foole, the Rich and the Poore. If riches and abundance had any ſpeciall vertue to content the minde of man, then of all others, wiſe men and rich men would enioy this happineſſe. But they finde no more happineſſe by them than Fooles or poore men doe, and therefore there is no more to be lookt for. [*What hath the wiſe more than the foole*] let a man haue wealth and all morall wiſdome to manage it,

it, he can but prouide for backe and belly, and so much may hee doe that hath as much wealth and lesse wit and discretion. [*What hath the poore*] that wants wealth lesse than the rich that hath it, if hee bee one [*that knoweth to walke before the liuing*] that's wise, painfull and laborious, that knowes how to get his liuing, such a one hath as much profit by his little, as the rich by his abundance, he hath wherewithall to preserue life, and the rich can doe no more, *vers.* 8.

From hence by way of consectary, *Salomon* inferres an answer to a common obiection, [*Better is the sight of the eyes than the wandring of the desire* מהלך נפש] better it is to haue and enioy abundance, to haue store lying by one, then still to crane, wish, desire, and long after many things; to which *Salomon* answers, First, that this is vanity, an empty conceit and hope, seeing the hauing of much is not that which can settle and fill the desire of the soule. Secondly, that it is vexation, abundance of riches bringing abundance of cares, disquieting the heart in stead of contenting it, *vers.* 9.

6 Argument, from the weaknesse and inualidity of Riches, to protect vs against those euils whereunto mankinde is subiect, as sicknesses, griefe of heart, sinne, and the wrath of God for the punishment of sinne. [*That which hath beene is named already, and it is knowne that it is man,*] a man is but a man be he neuer so great in worldly wealth, that cannot exempt him from the common condition of others; as he beares the name, so hee hath the

nature of man still: [*Nor can he contend with him that is mightier than he*] that is, with God; the strokes of whose reuenging hand hee cannot escape, how rich, proud, and presumptuous so euer he be, *vers.* 10.

7 Argument from the common effect, or, at least Concomitant of great abundance. If increase of riches bee but an increase of vanity, troubles, distractions, cares to keepe and vse, feares to lose, and what benefit then towards true happines doth a man get by them. [But many things, or multitude of things doe but multiply vanity: *Ergo, What is man the better for them?*] *vers.* 11.

For it is not in the nature of riches themselues to trouble but our indiscretion in vse of them.

This Argument is confirmed by a reason drawne from the weaknesse and ignorance of man, to make the best vse of things; a little is enough to employ vs, many and great things doe but distract vs; and we shall misse of their true comforts, because we are ignorant of the true waies to raise them, [*for who knoweth what is good for man in this life*] two reasons of this vnskilfulnesse of man, in the vsage of things, are here added,

1 From the shortnesse of mans life, wee liue not long enough to haue experience of all things, where and when, and in what manner they may bee best employed [*all the daies of his vaine life which hee spendeth as a shadow*] vaine because changeable, fleeting, and quickly spent, as a shadow, a thing of no continuance.

2 From

2 From our ignorance of future euents, wee know not how matters will fall out, and so are vncertaine what course to take. Hence many errors and ouersights are committed, which after times correct, and tell vs a safer course might haue beene taken. [*For who can tell a man what shall be after him vnder the Sunne*] which way shall succeed most happily this or that, *vers.* 12.

If one knew what would be cheape or deare, He might be rich within a yeere.

CHAP. VII.

A *Good name is better than precious ointment: and the day of death than the day of ones birth.*

2 *It is better to goe to the house of mourning, than to goe to the house of feasting: for that is the end of all men, and the liuing will lay it to his heart.*

3 *Sorrow is better than laughter: for by the sadnesse of the countenance the heart is made better.*

4 *The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.*

5 *It is better to heare the rebuke of the wise, than for a man to heare the song of fooles.*

6 *For as the crackling of thornes vnder a pot, so is the laughter of the foole: this also is vanity.*

7 *Surely oppression maketh a wise man mad: and a gift destroyeth the heart.*

8 *Better is the end of a thing than the beginning thereof:* and *the patient in spirit is better than the proud in spirit.*

9 *Be not hasty in thy spirit to be angry, for anger resteth in the bosome of fooles.*

10 *Say*

10 *Say not thou, What is* the cause *that the former daies were better than these? for thou doest not enquire wisely concerning this.*

11 *Wisdome is good with an inheritance: and* by it *there is profit to them that see the Sunne.*

12 *For wisdome* is a *defence, and money* is a *defence: but the excellency of knowledge* is *that wisdome giueth life to them that haue it.*

13 *Consider the worke of God, for who can make that straight, which he hath made crooked?*

14 *In the day of prosperity be ioyfull, but in the day of aduersitie consider: God also hath set the one ouer against the other, to the end that man should finde nothing after him.*

15 *All things haue I seene in the daies of my vanity: there is a iust man that perisheth in his righteousnesse, and there is a wicked man that prolongeth* his life *in his wickednesse.*

16 *Be not righteous ouermuch, neither make thy selfe ouerwise: why shouldest thou destroy thy selfe?*

17 *Be not ouermuch wicked: neither bee thou foolish: why shouldest thou die before thy time?*

18 *It* is *good that thou shouldest take hold of this, yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.*

19 *Wisdome strengtheneth the wise, more than ten mighty men which are in the city.*

20 *For* there is *not a iust man vpon earth, that doth good and sinneth not.*

21 *Also take no heed vnto all words that are spoken; lest thou heare thy seruant curse thee.*

22 *For oftentimes also thine owne heart knoweth, that thou thy selfe likewise hast cursed others.*

23 *All this haue I proued by wisdome: I said, I will be wise, but it* was *farre from me.*

24 *That which is farre off and exceeding deepe, who can finde out?*

25 *I applyed mine heart to know, and to search, and to seeke out wisdome, and the reason* of things, *and to know the wickednesse of folly, euen of foolishnesse* and *madnesse.*

26 *And*

26 *And I finde more bitter than death, the woman whose heart is snares and nets, and her hands as bands: who so pleaseth God, shall escape from her, but the sinner shall be taken by her.*

27 *Behold, this haue I found (saith the Preacher)* counting *one by one to finde out the account.*

28 *Which yet my soule seeketh, but I finde not: one man among a thousand haue I found, but a woman among all those haue I not found.*

29 *Loe, this only haue I found, that God hath made man vpright: but they haue sought out many inventions.*

HItherto *Salomon* hath described mans chiefe happinesse by way of Negation, shewing wherein it consisteth not, and ouerthrowing all false meanes for the obtaining of it: He comes now in the second part of this booke to declare Affirmatiuely and Positiuely wherein mans blessednesse stands, and whereby it is obtained. This he doth

1 Particularly in the seuerall degrees and meanes of true happinesse, so farre as in this life wee may attaine vnto it in the 7, 8, 9, 10, 11, and part of the 12. Chapter.

2 Summarily in the conclusion of this whole discourse, Chapter 12. vers. 8.

For the former, the parts, degrees, or meanes of happinesse are set downe in opposition to the forenamed false and insufficient meanes: and they are fiue;

1 *A good name*, preferred before riches and pleasures both, *viz.* [*a good Ointment*] which is esteemed among chiefest treasure for its costlinesse, and best delights for its sauour and sweet smell and refreshing to the body, *vers.* 1. *Prou.* 11. 1. *Esa.* 39. 2.

2 *Death*, preferred aboue the day of a mans birth; *viz.* life, and all the commodities thereof, which is to bee vnderstood of life, as it is accompanied with many miseries and vexations, whereunto death puts an end, otherwise it is worse to haue no being then to be well, *vers.* 1.

3 *Sorrow and ſadneſſe of heart*, preferred to mirth and pleaſure: this is

1 Axiomatically deliuered, *verſ.* 3. [*Sorrow is better than laughter*] of godly ſorrow, that it is better than worldly ioy, is moſt true, and here meant in part. But euen worldly ſorrow alſo, if it goe not too farre, as to breed conſuming griefe which eat vp the heart, is to be commended aboue continuall iollity and merriments.

2 Exemplified and proued in two ſorts of ſadneſſe and ioy, ariſing out of two diuers cauſes:

1 Funerall ſolemnities and lamentations following mens death, [*The houſe of mourning*] where are oppoſite Banquetings and merry meetings made vſually at mens birth, or otherwiſe by thoſe that abound in wealth, [*The houſe of feaſting*] the firſt cauſes ſorrow, the latter ioy, but yet its better to reſort thither than hither. The reaſons are drawne

1 From the effects of this ſorrow and ioy (*ex antitheſi*) *i. e.* which are here two:

1 More ſpeciall in reſpect of the cauſe, Funerals, Graues, Mourners, &c. breed in vs a ſerious meditation of our mortall condition: [*The liuing will lay it to his heart*] aduiſedly conſider of it, why? [*for it is the end of all men*] hee ſees in others what hee is in himſelfe, that he muſt goe the ſame way. This ſingular prouocation to goodneſſe

and

and sobriety is not to be had feasts and banquets, which vsually makes vs forget both GOD and our selues, *vers.* 2.

2 More generall at all times [*By the sadnesse of the countenance*] by sorrow appearing in the face [*the heart is bettered*] all light, vaine, lustfull, and foolish affections are checked, the desires and thoughts of the minde composed to a sad and sober temper, and made capable of all instruction and reprehension, &c. a sad looke shewes and makes a sober minde, and that not only in regard of our selues but of others also, a seuere, angry, and frowning countenance daunts an adulterous eye, a flattering tongue, &c. and they are made better by it, &c. *vers.* 3.

The contrary to be vnderstood of laughter, which dissolues the heart and melts it into loosenesse and lewdnesse.

3 From the persons that delight in them, [*The heart of the wise is in the house of mourning*] a wise mans minde and affections are bent to sadnesse and sobriety, and

makes choice to bee in such company as may bring him to it, [*The heart of fooles is in the house of feasting*] his desires are carried after vnseasonable mirth and iollity, company keeping and good fellowship, &c. Mirth and Sadnesse shew who is wise, who foolish, who good, who bad, &c. *vers.* 4.

Per visum multum, &c.

2 Reproofe which causeth griefe for the present, and Flattery which breed some kinde of ioy. [*It is better to heare the rebuke of the wise*] a iust reprehension seasonably giuen by a wise and godly man [*than to heare the song of fooles*] to bee flattered by vngodly claw-backs, whose speeches are as a [*Sang*] and sweet Musicke very pleasing to a carnall and corrupt minde, *v.* 5. That its better to be sharpely reproued, then smoothly soothed *Salomon* proues by the different effect of both,

Flattery giues much content for the time, warmes the heart with much ioy in the conceit and admiration of it selfe, but it soone vanisheth, and the griefe of a bad conscience comes in its stead. Reprehension is grieuous for the time, but after it breeds the true fruit of righteousnesse, peace, and perpetuall comfort. This vnderstood by the Antithesis, the former onely expressed vnder a simile, of thornes or brush wood vnder a pot that crackle much, burne suddenly and brightly,

heat

heat vehemently for the present, but the flame scorcheth only the outside a little, and is quickly extinct: [*so is the laughter of fooles*] of wicked men that please others with their sinnes in flatteries, lewd iests, and filthy discourses; of wicked men that will be pleased and ioyed with such things. He that makes this mirth, and he that likes it, both are fooles: and their pleasantnesse will soone haue an end: so that such kinde of delight is but vanity, *vers. 6.*

4 *Moderation of minde and patience*, opposed and preferred to proud and oppressing greatnesse. Where we haue

1 The fault of great ones { Oppression. / Bribery [*a gift.*] }
Both set down with their effects, that [*makes a wise man mad*] this [*destroyeth the heart*] if a wise and good man turne oppressor and briber, he becomes foolish and mad, raging like a wilde and furious beast ouer his poore inferiours, the eye of his vnderstanding and counsell is put out, his conscience is racked, he calls good, euil; and sower, sweet; like a frantick man runnes the high way to ruine himselfe and his posterity by his vniust courses, thinking yet thereby to establish himselfe and his house, &c. *vers. 7.* Deut. 16, 19.

2 The Remedy, Moderation and Patience in not desiring more than is fit and equall, in enduring what is wrongfull and vnequall, that respects all, especially great men, this those that are wronged. This vertue is set downe with comparison to the opposite [*Better*] and more to be commended is the Humble (*ex antithesi*) [*and patient in spirit* ארך רוח *than the proud*

proud and impatient in spirit.] By patient [*or long*] in spirit are meant two things:

1 A silent waiting vpon God and good meanes, expecting Gods time and leasure for the obtaining of such good things, wealth, honours, &c. as we may and doe wish to enjoy, opposed to that kinde of impatience which wee call ouer-hastinesse and greedinesse to haue more and otherwise than we should. A singular vertue in all, to expect till God by due meanes in due time aduance vs; and that which curbes tyrannicall and vniust desires.

2 A contented bearing and enduring of such iniuries as are done vnto vs, opposite to wrathfull contention, reuengefull desires, mourning, &c. another kinde of impatience, an excellent grace in men of meaner place in case of wrong from their superiours. Both these haue their root in true Humility, when men esteeming meanly of themselues, iudge that in good things they haue more, in euill lesse than they deserue; which makes them desire little, and endure much: as the contrary spring from Pride, when out of a high account of their owne worth and power, men thinke they need doe no right, nor ought to suffer any wrong, *vers.*8.

Humble your selues, &c.

This vertue of moderation is further pressed on vs

1 By an Argument of its necessity, prouerbially deliuered, [*The end of a thing is better than the beginning*] many casualties may fall out, things may sort to no ends, to wrong ends, to ill and hurtfull ends, *Ergo*, it is good to be patient and wait the issue. An excellent Argu-

Such an argument the Apostle vses. *Phil.*4.5.

ment

ment to keepe men from vniustice and oppression, if they would looke as well to the grauel and gall in the belly, as the bread and honey in the mouth. And as strange a motiue it is to keepe vs patient vnder iniuries, if wee looke what end the Lord will make with vs, *vers.* 8.

2 By a Dehortation from two particulars of the contrary vice of impatience:

1 Rash Anger, when men being stung with some iniury, breake out into fury, and meditate on reuenge [*Be not hasty in thy spirit to be angry*] be angry, but not hastily and rashly, and that in thy spirit, giuing way to reuengefull and malicious thoughts: the reason is added [*anger resteth in the bosome of fooles*] anger if it rest, resteth no where but in a wicked mans heart, *vers.* 9.

2 Vniust cõplaining & murmuring at the present condition of things, admiring and wishing for the happines of former ages, and disliking the present. [*Say not, what was the cause that the former daies were better than these?*] the reason is added, [*thou dost not enquire wisely of this thing*] Its foolishly done to make such a question, seeing there is no new thing vnder the Sunne, oppression, wrong, vniustice, and other wickednesse hath beene as notorious in former as latter ages perhaps more, *vers.* 20.

5 *Wisdome*, that is, true Piety as the root and mistresse, with ciuill Prudence as the branch and handmaid.

This

This Wiſdome being the principall fountaine of all our felicity, is deſcribed vnto vs at large vnto the end of the Booke.

1 In compariſon and oppoſition to Riches, before which it is preferred: [*Wiſdome is good with an inheritance,*] why, and is it not good without it? yes no doubt: the meaning is, that it is good for them that haue inheritance, *i. e.* Wealth and poſſeſſions to get wiſdome withall: without which their wealth is not good. Both together are good,* but Wiſdom the better of the twaine [*and better* יתרה *more excellent to them that ſee the Sunne*] to the liuing. Or, [*by it there is profit to, &c.*] *viz.* wealth then only doth a man good when this wiſdome is ioyned with it, *verſ.* 11. The reaſon of the excellency of wiſdome aboue wealth is taken from the vſe and effect of both in caſe of aduerſity, neceſſity, and trouble, here compared to the ſcorching heat of the Sunne which in hotter Countries is very troubleſome. Againſt theſe troubles we haue a double helpe; Firſt, from Wiſdome; Secondly, from Riches, [*money*] the ſuccour and defence which both yeeld, being likened to the ſhadow of an Arbour, &c. which keepes off the Sun beames: ſo that both in their kinde * afford vs comfort; [*But the excellency is on the ſide of knowledge*] that doth vs moſt good when we ſtand in moſt need, for [*wiſdome giueth life to them that are maſters or owners of it*] in deadly dangers that aſſault vs, it reſcues vs when money and meanes faile; or, if euils preſſe vs, it preſerues the heart in peace and comfort, that it ſinke not vnder them, which Money cannot doe; or if the worſt come, yet this ſaues from eternall death the worſt of of euill, and brings to eternall life the beſt

good

* Wiſdome ſhewes the vſe of wealth, and this graces wiſdome. *Aduerbialiter ſc.* יותר טובה

Ionah 4. 8.

* *Ier.* 41. 8, 9.

Abigails danger. 1 *Sam.* 25. *Ioſephs.*

Prou. 10. 2. & 16. 16, 17.

good thing; and a world of wealth can helpe neither out of the one nor vnto the other, *vers.* 12.

Haply we may take it in a larger sense, *viz.* mans life consisteth not in abundance of wealth, but wisdome giueth life; procuring vnto vs the blessed and right vse of riches.

2 By its parts, properties, and effects, all setting forth the vse and excellency of true wisdome: these are diuers, some more generall, others more particular: For the

¶ 1 Generall, they are fiue, whereof the fift hath diuers branches, as we shall see:

1 *Contentation* in the right vse of all estates and conditions of life, chiefly Prosperity and Aduersity: in which point we haue

1 The duty [*In the day (or time short as a day) of prosperity bee ioyfull*] חיה בטוב enioy thy portion of blessings with cheerefulnesse. [*In the day of aduersity consider* ראה] bee well aduised, fall not to impatient murmuring or vngodly shifting, but stay thy selfe in expectation on God, *vers.* 14.

טוב good and merry, both together.

2 The Arguments enforcing it taken from Gods prouidence in a double respect:

1 The vnalterablenesse of his worke, wee cannot at our pleasures change and vndoe what God doth: *Ergo*, bee content in all estates, [*Consider the worke of God*] meditate on his prouident administration

of all things [*Who can make strait, &c.*] none alter and amend what to vs seemes amisse, *vers.* 13.

2 The inevitableneſſe of Gods purposes, they are carried with such variety and vnsearchable proceedings, that we cannot preuent nor foresee them: *Ergo*, it is wisdome to submit our selues to all. [*God sets the one ouer against the other*] aduersity opposite to prosperity, a rule against a hill, in a continuall vicissitude and succession; and this is done [*to the end*] or in such an order and manner עַל וברית [*that man should*] or shall [*finde nothing after him*] אחריו *viz.* of those things that may come vpon him in the course of his life and after times, he cannot by wit foresee, nor by policy preuent ensuing changes, & therfore it is a great part of his wisdome to arme himselfe with patience for all aduentures, *vers.* 14.

2 *Resolution* and *Constancy* in goodnes, notwithstanding the hard measure, vnrighteous & vnequall dealing, wch for goodnesse sake may befall both vs and others. In this effect of true wisdome we haue set downe vnto vs

1 The

1 The temptation [*There is a iust man*] both ciuilly iust, and religiously holy [*that perisheth*] is oppressed, trodden downe, and brought vntimely to his end [*in his righteousnesse*] being innocent and guiltlesse, or, for his righteousnesse, because he is a good man. The different euent to the bad followes, [*and there is a wicked man*] that hath neither honesty nor godlinesse [*that prolongeth his life in his wickednesse*] liues long in his sinne with impunity, credit, and countenance, and that haply because hee is wicked: These vnlike and vnequall proceedings *Salomon* sets downe as no rare and vnusuall accidents, but as common euents which fall out in euery mans age, and which himselfe among other obseruations had seene in his vaine and short life. [*All things haue I seene, &c.*] *vers.* 15.

2 The issue and conclusion thence arising: which is double:

1 According to nature and the iudgement of carnall and corrupt reason, which hence drawes conclusions tending to an indifferency in good courses; and politike forbearance of forwardnesse in piety. [*Be not*

righteous ouermuch] seeing righteous men fare so ill, take heed of being too good and too forward: not that a man can indeed bee so, but such is the iudgement of carnall policy, that our very duty is but ouermuch and needlesse preciſeneſſe, [*nor make thy ſelfe ouer wiſe*] leaue off this affected humour (for so men eſteeme of the ſtudy of piety and vertue) bee not more nice and wiſe than other men, bee diſcreet and wary, and ſtand not ſtrictly vpon termes of conſcience and religion, but remit a little if danger be comming towards thee. The reaſon of this counſell is taken from the euent, [*Why ſhouldeſt thou deſtroy thy ſelfe*] to what end ſhouldeſt thou bring thy ſelfe in danger of enuy, vexation, &c. to make thy ſelfe a prey, &c. *verſ.* 16.

2 According to grace and the iudgement of the ſpirit, maintaining in vs a reſolued and zealous conſtancy in goodneſſe notwithſtanding ſuch euents. Which reſolution is

1 Declared in oppoſite termes to the counſell of

of the flesh; Be not iust ouermuch, saith the flesh: Nay rather, saith the Spirit, [*be not wicked ouermuch*] *viz.* hee that slackes and abates in goodnesse, and qualifies it, though but with a little degree of badnesse, (as the flesh imagineth to doe) hee is bad, and too too bad. [*Bee not ouerwise, saith the flesh*] nay, saith the Spirit [*bee not foolish*] as all are that temper spirituall wisdome with carnall policy. There is danger in being too good, saith the flesh; Much more in being too bad, saith the Spirit: we are apter to fall into this extreme than to hold a meane in the other, and from this extreme greater hurt will accrue vnto vs than can from the other, *viz.* Death, the greatest of euils [*Why shouldest thou die*] sinne bringeth death and the worst of deaths [*not in thy time?*] an vntimely & vnseasonable death, when it were better for thee to doe any thing

than to die, and an eternall death, *verſ.* 17.

2 Vrged on vs by an earneſt exhortation, [*It is good*] (whatſoeuer euill befall) [*that thou lay hold on this*] on conſtancy in thy integrity and vprightneſſe, and hauing taken hold [*that thou withdraw not thy hand from this*] looſe not thy handfaſt, nor fall off from thy ſincerity, but cleaue vnto it ſtill, *verſ.* 18. The exhortation is backed with a reaſon from the promiſe of GOD to the faithfull [*for hee that feareth God ſhall come forth of them all*] the godly ſhall haue comfort in, and a happy iſſue out of all aduerſity, *verſ.* 18.

This reaſon is illuſtrated by a Prolepſis: weakneſſe and infidelity will plead.

Ob. I want friends and meanes to worke my ſafety and freedome from troubles: *Ergo*, I am likely to bide by the worſt.

Sol. By compariſon of Wiſdome with worldly

ly helpes: [*Wisdome strengtheneth the wise man more than ten mighty men which are in the City*] the prudent godly man who hath God for his friend, is better defended and aided than he that hath the fauour or assistance of many Potentates and Princes in a common wealth, *vers.* 19. *Ieremiahs* afflictions and escapes.

3 *Charity and meekenesse* towards others in bearing and passing by many infirmities and iniuries in and from them: opposed to a suspicious, censorious, reuengefull, and implacable minde. This most excellent part of true wisdome, (whose vertue and vse is of large extent in all conuersation and society) is set forth *Synecdoc.* 1. In one kinde of fault which is most apt and most vsuall to breed offence, *viz.* euill speeches. 2. In one kinde of men, which are the fittest obiects on whom men thinke they may best discharge their choler, *viz.* Seruants and inferiours: touching these wee are commanded [*Take no heed to all the words that are spoken*] אל תתן לבך take not to heart all offensiue speeches, that are vttered in heat and passion, in iest or in earnest; thinke not too much on them, heare and heare not, heare, but dissemble and passe by in loue, without bitternesse, wrath, and displeasure: this doe as

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in regard of others, equals or superiours, so euen of thy seruant [*whom thou shouldest not heare*] in seuere examination and animaduersion for euery speech, no not [*cursing thee*] in greater contumelies, bitter complaints and execrations, *vers.* 21. Now this meeke and mercifull bearing with others faults is commended vnto vs by a double argument:

1 From the common condition of humane frailty; in many things wee sinne all, euen the best, [*For there is not a iust man*] (no, be he neuer so iust) [*vpon earth*] in all the world, [*that doth good*] *viz.* onely [*and sinneth not.*] Wherefore in scanning of others faults we must consider our selues, lest we likewise be tempted, *v.* 20.

2 From the conscience of a mans owne failings and infirmities in the same kinde haply for which he now condemnes others. [*For oftentimes thine owne heart knoweth that thou hast cursed others*] spoken ill, reuiled, railed, &c. vpon others, for which notwithstanding thou wouldest haue them pardon thee, and vse thee fauourably. Doe so likewise thy selfe to others. *Hanc veniam petimusque damusque vicissim, &c. vers.* 21.

4 *The Difficulty* to attaine this Wisdome: which property as it commends

merids wiſdome by its Rarity, ſo it puls downe mans pride and checks his curioſity. This difficulty is demonſtrated vnto vs two waies:

1 By *Salomons* experience in his owne ſtudy and ſearch after it: [*All this haue I proued*] *viz.* I haue attained to great experience, and that by more than ordinary helpes [*by wiſdome*] wherewith I was in a large meaſure endowed, ſo that [*I ſaid*] and thought no leſſe with my ſelfe, [*I ſhall be wiſe*] and know all things, but all things reckoned vp, I ſee [*it is farre from mee*] *viz.* the perfection thereof. And if it were farre from *Salomon*, what other man ſhall come neere it, *v.* 23.

2 From the nature of thoſe things which are to be known to make a man wiſe: theſe things are expreſſed,

1 Generally: all things are full of darkneſſe and obſcurity: by ſimilitude of things farre diſtant from vs, or deeply hid in the bowels of the earth, both which are hard and almoſt impoſſible to bee exactly ſearched out and knowne by vs. [*That which is farre off, &c. who can finde out?*] yea, though he had more wiſdome than *Salomon* had, *verſ.* 24.

2 Particularly in two parts of wisdome:

1 Learning of all sorts in the seuerall arts and mysteries thereof: here called [*Wisdome*] which is interpreted in the next word [חשבון *ratiocinium, ars*, the *reason of all things*] so farre as by discourse they may be found out.

2 The knowledge of the corruption and guilefulnesse of mans heart: a special inquiry of singular vse for the aduancement of true wisdome: [*and to know the wickednesse of folly*] or the wicked folly of men [*euen of foolishnes & madnesse*] so is the sinfulnesse, deceitfulnes & corruption of a wicked man stiled, who is besides his wits, foolish and mad, *v.* 25.

Touching both these *Salomon* declares vnto vs what was

1 His inquiry and search; this he vnderstood, notwithstanding the difficulty aforesaid, with great diligence and paines expressed in many words, [*I applyed*

plyed mine heart with much attention, to know, and to ſearch, and to ſeeke] *v.* 25.

2 The iſſue of his ſtudy, what hee found out: expreſſed only in the latter part concerning mans wickednelſe, (of the former he had ſpoken, *Chap.* 1.) which in briefe he findes to be infinite and beyond mans comprehenſion: this declared by inſtance & inductiō:

1 Of one ſex, *viz.* the weaker, and in it, of its worſt kinde, *ſc.* the Harlot, whoſe infinite ſubtilties and wily wickednelſe is

1 Deſcribed by parts, her

Wilineſſe to catch: [*Her heart is as ſnares and nets*] full of cunning ſetches, plots, deuices and policies to intāgle mēs affectiōs, as fiſhers, &c. *Vide Prou.7.totum Prou.5.3. Iude 16. Bclila.*

Power to keepe [*Her hands as bands*] her imbraces, kisses, looks &c. are as cords, wherwith shee bindes fast the louing beast to bee alwaies at her command, *v.26.*

2 Aggrauated by many Arguments:

1 By comparison with Death: [*I finde more than death the woman &c.*] the wickednes of a harlot causeth a lingring cõsumption of body, name, estate: and after brings to eternal death *vers.26.*

2 From the power and force

Ioseph.

force of her temptatiõs: which are ſo enticing, as nothing but ſupernaturall helps, grace, and Gods loue can preſerue vs frõ them: a ſinner left vnto himſelfe cannot but fall into her ſnare [*who ſo pleaſeth God ſhall eſcape, but the ſinner, &c.*] *verſ.* 26.

3 From *Salomons* carneſt ſtudy to finde out the depth of a womans beguiling heart, the exact knowledge whereof he could not attaine [*Behold, this I haue found*] *viz.* ſomuch as

at is mentioned, v. 26. [*ſaith the Preacher*] who was able to diſcerne further than others [*counting one by one*] trying and examining the diſpoſition and nature of many [*to finde out the account*] the perfect knowledge of this point [*Which yet my ſoule and deſire ſeeke after, but I finde it not*] nor attaine vnto it, *ver.* 27, 28.

4 By compariſon with men, amõgſt whõ there might bee found one of a thouſand whoſe politicke

ticke deuices, fraud, and falsehood might be discouered: but not one woman among a thousand could bee found, the depth of whose deuilish deceits could bee measured. [*oneman,&c but a woman among all those, &c.*] haply those thousand wiues and concubines which hee had, whereof it seemes there were few good, *vers.* 28.

2 Of both Sexes, man and woman: *viz.* that neither of them are as God hath made them, but both haue strangely gone awry from the strait-

Mans fall from his integrity knowne by the light of reason and discourse; this is false, for the Text proues that it is a part of heauenly wisdom to finde it out.
* In his Image.

straitnesse of their creation. [*Loe, this onely haue I found, God made man vpright and * strait, but they*] both *Adam* and *Eue*, and also their posterity [*haue sought out (of their owne accord) many inuentions*] many and crooked counsels and deuices for the practising, defending, excusing, &c. of their euill courses. The shifts are many, רבים so that its hard to finde them out: which must needs argue that true wisdome is difficult to bee had, which consisteth in the knowledge of our selues & others, that is hard to come by, this farre more, *vers.29.*

CHAP.

Chap. VIII.

WHo is as the wiſe man? and who knoweth the interpretation of a thing? a mans wiſedome maketh his face to ſhine, and the boldneſſe of his face ſhall be changed.

2 I counſell thee, to keepe the Kings commandement, and that in regard of the oath of God.

3 Be not haſty to goe out of his ſight: ſtand not in an euill thing, for he doth whatſoeuer pleaſeth him.

4 Where the word of a King is, there is power: and who may ſay vnto him, What doeſt thou?

5 Who ſo keepeth the commandement, ſhall feele no euill thing: and a wiſe mans heart diſcerneth both time and iudgement.

6 Becauſe to euery purpoſe there is time and iudgement: therefore the miſery of man is great vpon him.

7 For he knoweth not that which ſhall be: for who can tell him, when it ſhall be?

8 There is no man that hath power ouer the ſpirit to retaine the ſpirit; neither hath he power in the day of death: and there is no diſcharge in that warre, neither ſhall wickedneſſe deliuer thoſe that are giuen to it.

9 All this haue I ſeene, and applied my heart vnto euery worke that is done vnder the Sunne: there is a time wherein one man ruleth ouer another to his owne hurt.

10 And ſo I ſaw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the City, where they had ſo done: this is alſo vanity.

11 Becauſe ſentence againſt an euill worke is not executed ſpeedily; therefore the heart of the ſonnes of men is fully ſet in them to doe euill.

12 Though a ſinner doe euill an hundred times, and his daies be prolonged; yet ſurely I know that it ſhall be well with them that feare God, which feare before him.

13 But it ſhall not be well with the wicked, neither ſhall he prolong

long his *daies* which are *as a shadow*; *because hee feareth not before God.*

14 *There is a vanity which is done vpon the earth, that there be iust men vnto whom it happeth, according to the worke of the wicked: againe, there be wicked men, to whom it happeth according to the worke of the righteous; I said, that this also is vanity.*

15 *Then I commended mirth, because a man hath no better thing vnder the Sunne, than to eat and to drinke, and to be merry: for that shall abide with him of his labour the daies of his life, which God giueth him vnder the Sunne.*

16 *When I applyed mine heart to know wisdome, and to see the businesse that is done vpon the earth: (for also there is that neither day nor night seeth sleepe with his eyes.)*

17 *Then I beheld all the worke of God, that a man cannot finde out the worke that is done vnder the Sunne, because though a man labour to seeke it out, yea further, though a wise man thinke to know it, yet shall he not be able to finde it.*

5 THe fift part or branch of true wisdome, discretion, and perfection of right iudgement in the wise ordering of himselfe and affaires; This vertue is

1 Summarily expressed and commended, First, in the nature of it, [*Who is as the wise man*] *i.e.* None to be compared to a wise man: and who is hee? the next words expound wherein this wisdome is, [*who (viz. but a wise man) knowes the interpetation of a thing*] *i.e.* can discerne and truly iudge of all affaires in their nature and circumstances, what must be done, what auoided, &c. This to know ones selfe, and interpret vnto others, is a point of that wisdome which makes

makes vs happy. Secondly, in the effects of it, which are two:

1 Credit and esteeme [*a mans wisdome maketh his face shine*] *metaph:* bringeth his person in admiration: makes him *louely, beautifull and amiable, or venerable, awfull and reuerend, as *Moses*, *Steuen*, or (*sed.q.*) cheerfull, without frowning sullennesse.

* Kisse the lips of him that speaketh, &c.

2 True confidence and security [*the boldnesse of his countenance shall bee changed*] *sc.* from impudent and presumptuous ouer-daring and foole-hardinesse, to true confidence and resolution, or [*shall be doubled*] made very firme and assured. Hee that walkes wisely hath a truely secure heart, and bold face, he discouers no feares, because he foresees and prepares for euils, nor yet shame, he commits no fault whereat hee should blush, &c. *vers.* 1.

2 Particularly exemplified in many points, requiring great wisdome to free vs from the danger of diuers temptations, which driue foolish men to foule extremities and inconueniences. These particulars are

1 In matter of obedience to Kings in the execution of their commands, wherein a wise man carries his businesse

faithfully and seasonably. Here note

1 The duty, Obedience to Kings, [*I counsell thee to keepe the Kings commandement*] the reason is added [*and that in regard of the oath of God*] because thou hast sworne alleageance to him, of which oath God is a witnesse and reuenger. Which also may bee in some part as a reason, so a qualification of our obedience, *saluo iuramento Dei*, so farre as may stand with the fealty we owe to God, *vers.* 2.

Nehem. 10.29. *Et in Sacramento Baptismi.*

2 The disobedience of foolish men, from which wee are dehorted. The fault is double:

1 Hastinesse in taking offence at Kings commandements: expressed in its effect or signe, *viz.* departing out of his presence: to turne the backe and fling away in a chafe is a signe of rashnesse and fury, and also of contempt, especially before Kings: [*Bee not hasty to goe out, &c.*] take heed of conceiuing and discouering discontent and choler before a King.

Ionah 2.3. מפניך *ab officio.*

2 Wilfulnesse in persisting

ing in disobedience and rebellion; worse than the former [*Stand not in an euill thing*] submit and come in againe, *v.* 3.

From these faults men are deterred by a twofold argument.

1 From the danger of disobedience: it is not safe to oppose a King, because it is not easie to ouer-master him: and therefore hee that resists and incurres his displeasure, is sure to smart for it. The Kings power is of a large extent, [*he doth what pleaseth him*] he will haue his pleasure performed, either by thee obeying, or vpon thee in punishing thy rebellion, *vers.* 3. The reasons are

1 His words and commands are alwaies ioyned with power, authority and maiestie, and therefore will ouer-sway all power opposed against it [*where the*

The name of a King dants Rebels.

באשר euery where in al parts of his dominion, therefore no escaping nor hiding.

the word, &c.]
2 His actions may not be censured and scanned by his subiects [*Who may say vnto him, what dost thou?*] his faults are liable to Gods, not mans iudgment, so that it is not in the subiects power, nor belongs to their duty to call him to examination, *v.* 3.

[Who shall say, &c.]

2 From the profit of obedience, *viz.* peace and freedome from the euils that rebellion brings on a man. [*He that keepeth the Commandement shall know or feele no euill thing.*] Now whereas hence might bee inferred, why then lets doe all the King bids vs without further inquiry or delay: this *Salomon* preuents, [*a wise mans heart discerneth both time*] when things may be done most seasonably,

Rom. 13. 3.

bly, not ouer-hastily nor too slowly [*and iudgement*] the manner and measure, how, and how farre forth, fitly and lawfully the commands of a King may bee dispatched, *v.5.*

Dogs obedience, and that of *Sauls* seruants. 1 *Sam.*22. *Ioab.* 1 *Chron.*21.3. 2 *Sam.*19.5,6.

2 Heedfull preuention and preparation for euils which may come vpon vs wee know not when nor how soone. This fruit of wisdome is illustrated

1 By the common misery of man that lies vpon him by reason of his ignorance of things present and to come: which plunges him into many errors and dangers. [*The misery of man is great vpon him*;] Why? [*because there is a time and iudgement for all things*] which for the most part men are ignorant of [*for he knoweth not that which shalbe*] he is ignorant himselfe, and hath none that can instruct him, [*for who can tell him when it shall be?*] *vers.6,7.*

2 By instance of mans weaknesse to helpe himselfe in the greatest of dangers, *viz.* Death, against which wisdome affords vs resolution and patience, other helpe

helpe there is none: [*No man hath power ouer the ſpirit to retaine the ſpirit*] none hath command of his owne life, to liue and die when he liſt: [*neither hath he power in the day of death*] *viz.* to ſaue himſelfe aliue, [*neither is there diſcharge in that warre*] *viz.* with death, againſt which there is no protection, no ſhifting, or, [*nor is there deliuerance in battell*] *viz.* by a mans owne ſtrength or policy, *verſ.* 8.

3 By the oppoſite of mans wickednesſe, in deuiſing and vſing vngodly meanes and vnlawfull ſhifts for the effecting of his ſafety in auoiding ſuch euils as he feares will fall on him: which endeuours are to no purpoſe, [*Neither ſhall wickedneſſe deliuer thoſe that are giuen to it* בעליו] when men for want of true wiſdome haue run themſelues into errors and danger, they ſeeke out fooliſh and vnwarrantable counſels to rid themſelues free, but become ſo much the faſter intangled, *v.* 8.

Or weapon, miſſile משלחת to defend our ſelues againſt death.

3 A right eſteeme and vſe of the proſperity of wicked men and their long impurity: which is another

another ſore temptation to badneſſe againſt a wiſe man is well defended. In this point we haue to note

1 The temptation which *Salomon* ſets downe as an heedfull and experimentall obſeruation of his owne [*All this haue I ſeene and applyed my heart, &c.*] which he doth by inſtance in the moſt eminent kinde of men, vpon whom mens eyes are moſt vſually faſtened, *viz.* in the proſperity of tyrants, and great, but wicked ones, who rule all things at their pleaſures, and paſſe vncontrouled. [*There is a time when one man ruleth ouer another to his owne hurt*] not only to the hurt of thoſe that are vnder gouernment, but to the deſtruction of himſelfe in concluſion; when though it be long firſt, hee ſhall receiue the puniſhment of his iniuſtice and tyranny in the miſuſe of his place and Gods healthfull ordinance, *verſ.* 9. The freedome and impunity of theſe men is expreſſed in the next verſe, where wee haue a double benefit: they enioy

1 Honourable buriall

And so] viz. notwithstanding their wicked and vniust gouernment.

after long continuance in their dignity and greatnesse [*I saw the wicked rulers buried*] with pompe, lamentation and much funerall solemnity, as an honourable close of the dignity and greatnesse of their liues [*who had come & gone*] enioyed their state for their times, and left it peaceably at their death; or had gone in and out before the people in rule & gouernment [*from the place of the holy*] *viz.* the seat of iustice & gouernment, where holy iudgment ought to bee executed, and holy Iudges ought to sit: the seat of iudgement is a Throne of God, and they should be gods that sit there.

Deut. 1. 17. 2 Chron. 19. 6. Psal. 82.

2 Obliuion of their names and doings, a great benefit to a wicked man to haue his memory die with him, which if it bee preserued stinkes in keeping, & remaines as a curse and perpetuall disgrace: [*and they were*

were forgotten in the City where they had ſo done] there was no more memory of thē, no not in that place where they had practiſed all their wickednesse and villany. Thus in life & death, and after death theſe men ſeeme to be happy, all which is notwithſtanding vanity, and but ſeeming proſperity : [*This is alſovanity*] (as is after ſhewed) *verſ.* 10. And this is the temptation : now followes

2 The iſſue & euent ſpringing there from, which is double different.

1 In the foole or wicked man led by carnall diſcourſe : in whom the proſperity and long happineſſe of euill men works hardneſſe of heart, obſtinacy and preſumption in euill courſes, [*becauſe ſentence is not ſpeedily, &c.*] *verſ.* 11. *Vide* 2 *Pet.* 3. *Rom.* 2 4, 5.

2 In the wiſe and godly, guided by the ſpirit of God, who hereupon take not any liberty to themſelues to be bold in ſinning,

ſinning, but ſtand faſt in their integrity, iudging right of the eſtate of the good and bad in this life: which ſpirituall iudgement is ſet downe ἀνθετικῶς.

A bad man, though he proſper long in euill doing, ſhall not bee bleſſed.

A good man, though he ſuffer euill, & that long, or enioy good but a while, yet ſhall ſtill be bleſſed. That latter part of the former member of the Antitheſis followes not immediatly the firſt, but after the latter part of the ſecond member. The whole oppoſitiõ ſtands thus:

1 For the bleſſednes of the godly: [*though a godly man ſuffer euill an hundred*] *i. e.* many times, and his daies bee ſhortned, yet ſurely I know that it ſhall bee well with thoſe that feare God] *viz.* in truth and ſincerity, [*which feare before him*] becauſe they are in Gods preſence.

Prou. 3. 31.

2 For

2 For the vnhappinesse of the vngodly [*Though a sinner doe euill an hundred times, and his daies be prolonged*] *i.e.* he continue long vnpunished in his wickednesse [*yet it shall not bee well with the wicked*] he shall not escape seuere punishment in the end; [*nor shall hee prolong his daies*] ordinarily he shall not liue out halfe his daies, but if he liue long, yet shall he not liue euer, his long daies are but a short life [*which are as a shadow*] when longest, then vanishing to nothing. All this confirmed by reason from his own sinne, which certainly brings misery [*because hee feareth not before God*] is deuoid of grace, and stands in no awe of Gods iudgements, *vers.* 12, 13. Iob 8.

4 A iust censure of the seeming confusion, chance, and casualties which appeares in the different and vnequall administration

ſtration of humane affaires. Which is another great temptation to make vs caſt off all care of piety and godlineſſe, and to draw vs to Atheiſme and Epicuriſme. Here as before are ſet downe.

1 The temptation, the vnequall and ſeemingly-vniuſt ordering of things in regard of puniſhment or reward of vertue and vice, *viz.* good men many times fare as ill as bad men, and bad men haue as good ſucceſſe as thoſe that are beſt. [*There is a vanity, &c. that there bee iuſt men, to whom, &c.*] *verſ.* 14.

2 The iudgement that is paſſed thereupon by the

1 Fleſh,

1 Ingeneral, cenſuring Gods various adminiſtration of things for vanity, becauſe it is not able to perceiue the reaſon, iuſtice, and equity of Gods ſo doing. [*There is a vanity, &c.*] and, [*I ſaid this alſo is vanity*] *verſ.* 24.

2 In particular, drawing from hence reſolutions to betake themſelues to a licentious & voluptuous life:

life: [*Then I commended mirth*] seeing a man loseth nothing by badnesse, nor gets by goodnes, what should wee care for any thing but to be merry, and take our pleasure here, [*for there is nothing better, &c.*] and [*that shall abide with him of his labour, &c.*] other and greater commodity by any thing in this world no man is likely to ger. Thus doe wicked men make ill conclusions of good premises; and ill applications of otherwise profitable precepts, *vers.* 15. See Chap. 2. 25.

2 Spirit, whose iudgement concerning this point may be briefly comprised in three propositions:

1 That Gods gouernment of the world is so secret and wonderfull, that the wisest cannot in all things search out and discerne the reason and manner of his working; which should restraine rash opinions and carnall censures of Gods prouidence,

dence, condemning of iniuſtice, or aduancing fortune in its place. This propoſition is explicated

1 In *Salomons* induſtrious enquiry after the right vnderſtanding of this point [*I applyed mine heart*] with all attention and heedfulneſſe [*to know wiſdome*] in all kinds whatſoeuer, and more ſpecially [*to ſee the buneſſe which is done vnder the Sunne*] to take notice of all workes of prouidence in the gouernment of the world: and this I did with inceſſant ſtudy [*for alſo there is that neither day nor night ſeeth ſleepe with his eyes*] as others eagerly ſet on a buſineſſe, follow it night and day, ſo I gaue my ſelfe to this ſtudy and obſeruation without intermiſſion, *verſ.* 16.

2 In the extent and iſſue

iſſue of his endeuour, *viz.* that the exact knowledge of Gods working cannot bee found out, [*then I beheld all the work of God, that, &c.*] the reaſons are

1 It is aboue the power of mans induſtry [*becauſe though a man labour to ſeeke it out.*]

2 It is aboue the reach of mans wiſdome, [*yea further, though a wiſe man thinke to know it, yet ſhall he not be able to finde it.*] *v.* 17.

CHAP. IX.

FOr all this, *I conſidered in mine heart, euen to declare all this, that the righteous, and the wiſe, and their workes are in the hand of God, no man knoweth either loue or hatred,* by *all that* is *before them.*

2 *All things* come *alike to all:* there is *one euent to the righteous, and to the wicked, to the good and to the cleane, and to the vncleane, to him that ſacrificeth, and to him that ſacrificeth not: as* is *the good, ſo* is *the ſinner,* and *he that ſweareth, as he that feareth an oath.*

3 *This* is *an euill among all things that are done vnder the*

Sunne, that there is one euent vnto all, yea, also the heart of the sonnes of men is full of euill, and madnesse is in their heart while they liue, and after that they goe to the dead.

4 For to him that is ioyned to all the liuing, there is hope: for a liuing dog is better than a dead lion.

5 For the liuing know that they shall die: but the dead know not any thing, neither haue they any more a reward: for the memory of them is forgotten.

6 Also their loue and their hatred, and their enuy is now perished; neither haue they any more a portion for euer in any thing that is done vnder the Sunne.

7 Goe thy way, eat thy bread with ioy, and drinke thy wine with a merry heart; for God now accepteth thy workes.

8 Let thy garments be alwaies white, and let thy head lack no ointment.

9 Liue ioyfully with the wife, whom thou loueſt all the daies of the life of thy vanity, which he hath giuen thee vnder the Sunne, all the daies of thy vanity: for that is thy portion in this life, and in thy labour which thou takeſt vnder the Sunne.

10 Whatsoeuer thy hand findeth to doe, doe it with thy might: for there is no worke nor deuice, nor knowledge, nor wisdome in the grane, whether thou goeſt.

11 I returned, and saw vnder the Sunne, that the race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor yet riches to men of vnderſtanding, nor yet fauour to men of skill, but time and chance happeth to them all.

12 For man also knoweth not his time, as the fishes that are taken in an euill net, and as the birds that are caught in the snare, so are the sonnes of men snared in an euill time, when it falleth suddenly vpon them.

13 This wisdome haue I seene also vnder the Sunne, and it seemed great vnto me.

14 There was a little City, and few men within it: and there came a great King against it, and beſieged it, and built great bulwarkes against it:

15 Now there was found in it a poore wise man, and he by his wisdome deliuered the City, yet no man remembred that same poore man.

16 Then

16 *Then said I, Wisdome is better than strength: nevertheless, the poore mans wisdome is despised, and his words are not heard.*

17 *The words of wise men are heard in quiet, more than the cry of him that ruleth among fooles.*

18 *Wisdome is better than weapons of warre: but one sinner destroyeth much good.*

2 THat howsoever secret and hidden the disposing of all things be, yet all men and all actions are guided by a divine prouidence. The certainty of which point with that which followes, is commended to vs by *Salomons* exact obseruations, and the finall resolutions of his inquiry: [*For all this I considered in mine heart, euen to declare all this.*] What? *viz.* [*That the righteous & the wise, and their workes are in the hand of God*] to dispose as hee sees good, how wise soeuer they bee in their owne contriuances, to reward when and in what manner hee pleaseth, how righteous and well deseruing soeuer they seeme to be, *vers.* 1.

3 That Gods loue or hatred towards men is not discernable by outward things and euents, such as lie open to our view and common

obſeruation. [*No man knoweth either loue or hatred by all that is before them*] by ſuch things as here befall them in the world, *verſ.* 1.

The reaſon is added frō the alike condition of the good and bad in all outward things [*all things come alike to all, and there is one euent to the righteous and to the wicked*] both which are in the words following deſcribed by other Epithetes, *Synonimas*. [*To the cleane & vncleane, the good and the ſinner*] and properties [*to him that ſacrificeth, and to him that ſacrificeth not*] [*he that ſweareth (commonly) as he that feareth an oath*] maketh conſcience of it, *verſ.* 2.

The iudgement of the Spirit being thus declared, *Salomon* returnes againe to conſider of the iudgement of the fleſh, which was before *verſ.* 15. briefly deliuered, but here is more diſtinctly expounded. Touching the vſe then that carnall men make of this point of Gods prouidence; we are to note,

1 Their practice whereto they fall vpon this occaſion: generally expreſſed in the third *verſ. viz.* a giuing of

of themſelues vp to all impiety. [*This is an euil among all things that are done vnder the Sunne:*] What? [*that there is one euent to all*] Why this euill? ſeeing Gods gouernment may not be condemned as bad: its euill in the euill conſequent and vſe wicked men make of it: [*yea alſo the hearts of the ſons of men is full of euill, and madneſſe is in their hearts while they liue*] they liue like mad men in all ſinfull practices, [*and after that they goe to the dead*] die like beaſts and come to nothing as they imagine. This practice of impiety is illuſtrated

1 By the reaſon that moues them vnto it, which is in briefe an erronious opinion, that there is nothing to be looked and hoped for after this life: [*For to him that is ioyned to all the liuing, there is hope*] *viz.* of enioying ſome good, not ſo (*ex oppoſito*) to him that is dead: which is prouerbially expreſſed [*for a liuing dog*] the worſt man, if liuing, [*is better than a dead Lion*] the beſt man that is in his graue, *v.* 4.

This opinion is further ampli-

amplified and confirmed by ſundry ſeeming Arguments:

1 The liuing haue knowledge as of other things ſo of death, and therefore ſtudy alwaies to compaſſe the pleaſures of this life, but the dead know and take care for nothing: [*For the liuing know, &c. but &c.*]

2 The liuing haue reward of honour or profit for their doings, the dead enioy not this benefit; who are ſo farre from it, that the memory of them and all their workes is forgotten, *verſ.5.*

3 The liuing haue a great part and portion in the things and affaires of this life, there is what they may loue, and hate, and enuy, but the dead are depriued of the vſe of all things belonging to this life. [*Alſo their loue, and their hatred, and their enuy, &c.*] by which appeares that theſe carnall

earnall wretches confine all the good that man can enioy within the compasse of this present life.

2 By one particular of their practice, *viz.* voluptuous liuing or Epicurisme set forth

1 In its parts:

1 Diet, and feasting without feare in all iollity and profuse mirth [*Goe thy way, eat thy bread, &c.*] *vers.* 6.

2 Apparell: [*Let thy garments be alwaies white*] as was and is the fashion of the Easterne countries, in triumphs, feasts, and other occasions of mirth and ioy.

3 *Curatura corporis*, by *Synechd.* of ointments, much vsed by those Easterne people in banquetings, bathings, & at other times: [*Let not oile be lacking on thy head*] pamper vp thy body with all delights, *vers.* 8.

4 Carnall pleasure: wherein yet the Epicure

picure hath some regard to common honesty, shame of men, feare of law, and so restraines himselfe to his own wife, with whom he may enioy *Voluptate tuta, & facile parabili.* [*Liue ioyfully with the wife whom thou loueſt all, &c.*] *verſ.* 9.

2 In the summe and generall: [*Whatsoeuer thou findeſt to doe*] in matter of pleasure or profit [*do it with all thy might*] spare no paine nor cost to get all contentments to thy selfe whileſt thou liueſt, *v.* 10.

In this course of wordly delights the carnall man encourages himselfe by false perswasions and arguments misapplied.

1 That God is well pleased with him, to whom hee affords liberty and scope in pleasures and licentiousnesse. Be merry, Why? [*for God now accepteth thy workes,*] *verſ.* 7.

2 That in this life nothing

Yet the words may seeme to beare a larger sence, עבר אשה אשר אוהבת on *fœmina quam amaſti.*

nothing can bee further expected than the delightsome vse of all things wee get by our labour, which though it bee good with moderation, & all that the things of this life can afford, *ex se*; yet it is not all which a man must seeke after, resting herein without care of the life to come, as the carnall man doth. [*For that is thy portion in this life, and in thy labour which thou takest vnder the Sun,*] *vers.* 9.

3 That *post mortem nihil.* Intend (saith the Epicure) thy pleasures, and follow thy affaires hard whilst thou liuest: Why? in the graue there is nothing to bee done or suffered: [*for there is no worke*] to bee wrought, nor yet meanes to effect it, [*no deuice, knowledge nor wisdome, &c.*] *vers.* 10.

So is the carnall mans practice: next followes the

2 Occaſion that driues carnall men vpon the former ill opinions and euill practices: and that is, *that there is no prouidence, but that all things are carried by chance and fortune*; which concluſion they gather from a double experience;

1 Of mens doings and endeuours which are often fruſtrated of their end and euent, when there is greateſt probability of ſucceſſe. [*I returned and ſaw vnder the Sunne that the race is not to the ſwift, &c. But time and chance hapneth to all.*] *verſ.* 11.

2 Of mens ſufferings in ſuch harmes and dangers as befall them. Wherein hee compares men to Birds and Fiſhes, that fall ignorantly and ſuddenly into the net and ſnare. [*For man knoweth not his time, as fiſhes, &c. ſo are the ſonnes of men ſnared, &c.*] *verſ.* 12.

Becauſe euils come ſuddenly and vnexpectedly: therefore by chance, not by prouidence. ἀσυλλογίστως.

So much of the fourth point, wherein wiſdomes excellency is ſet forth: now followes the fifth.

5 Particular, wherein the fruit of wiſdome is ſeene, *viz.* a right conſideration of that diſgrace and contempt which is caſt vpon goodneſſe ioyned with

with a poore and meane condition: which is another sore temptation, keeping vs backe from resolution in vertue and godlinesse. Here likewise consider

1 The temptation, *viz.* disgrace and dis-respect of goodnesse coupled with meane fortune, notwithstanding the benefits which others reape by it: expressed in a parable or true history, setting forth both the benefit and the neglect of such goodnesse, in the most eminent kinde, *viz.* to and by a whole state, which *Salomon* sets downe as his most heedfull obseruation, and as a point of much moment and worth his notice. [*This wisdome haue I also seene, &c. and it is great vnto me,*] *vers.* 13. What was that? it followes in the story: wherein are

1 The danger, a City besieged: aggrauated by many circumstances [*a little City*] [*a few men in it,*] weakly defended, besieged [*by a great King*] with a great army, and strongly assaulted [*hee built great bulwarkes against it,*] *vers.* 14.

2 The deliuerance,

The person, a poore man, but a wise man, [*Now there was found, &c.*]

The meanes, [*By his wisdome he deliuered the City*] *vers.* 15.

3 The reward beſtowed on the Author of their eſcape, *viz.* neglect and forgetfulneſſe, [*yet no man remembred that ſame poore man*] to honour and reward him for his deſerts, *verſ.* 15.

2 *Salomons* or the wiſe mans cenſure and reſolution thereupon:

1 His cenſure of

Wiſdome in the generall: [*Wiſdome is better than ſtrength*] ciuill policy with religious piety is better than the ſtrength of walls, or force of men for the defence of a ſtate.

Wiſdome in a poore man, that notwithſtanding the benefit of it, it is deſpiſed and ſet light of, which appeares in the effect; [*his words are not heard*] his counſels and aduice are either reiected with ſcorne; or if heard, not followed; or if followed and regarded, yet not rewarded, *verſ.* 16.

2 His reſolution vpon the point deliuered in two concluſions or axiomes.

1 Preferring a poore mans wiſe and humble counſell before the imperious and proud commands of a fooliſh ruler. [*The words of wiſe men*] though poore and meane, yet among

As in Chriſt, *Mark.* 6. 2, 3. *Paul* 2 *Cor.* 10. 10.

among wiſe men (*ex antitheſi*) who can beſt iudge what is beſt to be heeded and followed [*are heard in quiet*] being deliuered with a calme, ſubmiſſiue, and humble ſpirit; [*more than the cry*] loud clamorous and wilfull commands [*of him that ruleth*] Captaine, Magiſtrate, or great Gouernour [*among fooles*] diſobedient and vntractable people. (Or the oppoſition may ſtand thus: A poore mans ſober and quiet aduice may preuaile with the vnwiſe multitude more than a rulers authority & loud commands) *verſ.* 17.

2 Preferring wiſdome before all other meanes of ſecurity and defence, to the end that though it bee deſpiſed, yet wee ſhould not therefore forſake it to truſt to other. [*Wiſdome*] true policy with true piety [*is better than weapons of warre*] all warlike prouiſions and preparations, though they promiſe much ſecurity, yet cannot procure that ſafety which wiſdome alone doth. Which is further confirmed by the contrary, [*one ſinner*] that erreth in counſell & policy, or ſinneth againſt godlineſſe and piety [*deſtroyeth much good*] though

he be but one, yet brings ruine vnto many, his error and ſinne ouerthrowes a whole Army, City, Commonwealth, and defeats all good prouiſions made for their benefit and aduancement, *verſ.* 18.

Chap. X.

DEad flies cauſe the ointment of the Apothecary to ſend forth a ſtinking ſauour: ſo doth a little folly him that is in reputation for wiſdome and *honour.*

2 *A wiſe mans heart* is *at his right* hand: *but a fooles heart at his left.*

3 *Yea alſo when he that is a foole walketh by the way, his wiſdome faileth* him, *and he ſaith to euery one,* that *he is a foole.*

4 *If the ſpirit of the ruler riſe vp againſt thee, leaue not thy place; for yeelding pacifieth great offences.*

5 *There is an euill* which *I haue ſeene vnder the Sunne, as an errour,* which *proceedeth from the ruler.*

6 *Folly is ſet in great dignity, and the rich ſit in low place.*

7 *I haue ſeene ſeruants vpon horſes, and princes walking as ſeruants vpon the earth.*

8 *He that diggeth a pit, ſhall fall into it; and who ſo breaketh an hedge, a ſerpent ſhall bite him.*

9 *Who ſo remooueth ſtones, ſhall be hurt therewith:* and *he that cleaueth wood, ſhall be endangered thereby.*

10 *If the yron be blunt, and he doe not whet the edge, then muſt he put to more ſtrength: but wiſdome is profitable to direct.*

11 *Surely the ſerpent will bite without enchantment, and a babler is no better.*

12 *The words of a wiſe mans mouth* are *gracious: but the lips of a foole will ſwallow vp himſelfe.*

13 *The*

13 *The beginning of the words of his mouth is foolishnesse: and the end of his talke is mischieuous madnesse.*

14 *A foole also is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him?*

15 *The labour of the foolish wearieth euery one of them; because he knoweth not how to goe to the city.*

16 *Woe to thee, O land, when thy King is a childe, and thy Princes eat in the morning.*

17 *Blessed art thou, O land, when thy King is the sonne of nobles, and thy Princes eat in due season, for strength and not for drunkennesse.*

18 *By much slothfulnesse the building decayeth; and through idlenesse of the hands, the house droppeth thorow.*

19 *A feast is made for laughter, and wine maketh merry: but money answereth all things.*

20 *Curse not the King, no not in thy thought: and curse not the rich in thy bed-chamber: for a bird of the aire shall cary the voice, and that which hath wings, shall tell the matter.*

¶ 1 SO much of those effects and properties of true wisdome, which are more generall: now *Salomon* proceeds to reckon other parts and fruits of it, as they more particularly concerne vs in a foure-fold carriage of our selues.

¶ 1 Towards our selues and in our more priuate conuersation: wherin wisdome affords vs a double benefit:

¶ 1 Of circumspection and warinesse in our carriage, to maintaine our good name and reputation by heedfull auoiding all things that might staine it; *viz.* all indiscreet and sinfull behauiour, though but in some one, though but in some small

ſmall matter. This expreſſed in an excellent ſimilitude, comparing a good name to an ointment of the Apothecary, a curious confection well made by art; folly, errors and ſlips in our conuerſation, to dead flies in a pot of ſweet odours; diſgrace and ſhame that comes by ſinne, to the ſtinke and putrifaction of a coſtly ointment, which is very loathſome; laſtly, in the degree, dead flies, ſmall and little creatures, yet euen a few of them are enough to marre a whole box, ſo a little folly is ſufficient to ſtaine the reputation of him that is in honour for his wiſdome: as one ſinner, ſo one ſinne deſtroyes much good, *verſ.* 1.

יקר one that is precious.

2. Of dexterity and expedition in the diſpatch of all affaires, [*The heart of the wiſe is at his right hand*] *i.e.* in all buſineſſes hee hath counſell and wiſdome preſent with him for the ready and ſafe ordering of his proceedings. He put none but his right hand to his worke, the moſt fit and commodious inſtrument to work well and ſpeedily, and

and this hand he so sets to his businesse, that it is guided by his heart, wisdome and good aduice direct him in his doings, *vers.* 2. This is illustrated by the contrary in fooles, [*but a fooles heart is at his left hand*] *i. e.* he doth his businesse rashly, vnaduisedly, vntowardly, hee is left-handed in his worke, and does it aukwardly, *vers.* 2. which folly is further discouered in an vnwise mans ordinary conuersation, [*yea also when hee that is a foole walketh by the way*] in his ordinary behauiour, gate, gesture, countenance, speeches, [*his wisdome faileth him*] hee wants wit to carry himselfe well; yea he hath not wit enough to conceale his folly, but proclaimes it openly to all [*and hee saith to euery one that he is a foole*] *vers.* 3.

Prou. 20. 18. Chap. 2. vers. 14.

Prou. 18. 2.

2 Towards superiours in the common wealth in case of offence that wee may conceiue at them, wherein great is the vse of true wisdome to bridle and restraine all vnlawfull desires and attempts against men in authority. The offence that we may take at their doings is twofold:

1 In regard of our selues,

for ſome wrong the ruler hath done vs, or for ſome priuate diſpleaſure he conceiues at vs for ſome offence done to him. [*If the ſpirit*] θυμὸς, wrath, indignation [*of the ruler riſe vp againſt thee*] whether rightfully or wrongfully: what muſt bee done in this caſe. The rule and remedy which wiſdome in this matter preſcribes is, [*Leaue not thy place*] office, duty, and obedience, oppoſe not wealth againſt wealth, take heed of ſtubbornneſſe and violence, but vſe faire meanes in ſubmiſſion and diſcreet bearing and forbearing: the reaſon followes from the benefit, [*for yeelding*] מרפא lenity, ſubmiſſion; [*pacifieth*] יניח cauſeth to ceaſe: [*great offences*] or ſinnes, *i. e.* great and iuſt diſpleaſure conceiued by the ruler for thy ſinne and offences, or his vniuſt and ſinfull diſpleaſure taken for no cauſe: whereas *è contra*, obſtinacy and reſiſtance doth but exaſperate his wrath, and aggrauate thine offence, *verſ.* 4.

As *Dauid* and *Saul*. *Iacob* to *Eſau*.

מרפא *lenitas & ſanitas: lenitas enim ſanat mentem in ſaucium.*

2 In regard of others in common, in caſe of the Prince,

Princes bad and diſorderly gouernment, whereof here is expreſſed but one inſtance, yet ſuch a one as is commonly the greateſt corraſiue to ſubiects hearts. *viz.* preferment of the bad, and diſ-reſpect of the well deſeruing. In which point *Salomon* ſets downe

1 The euill which *Salomon* tooke good notice of; Firſt, in the commonneſſe of it, [*there is an euill which I haue ſeene vnder the Sunne.*] Secondly, in the nature of it [*as an error*] it is an error in ſtate-policy & gouernment. Thirdly, in the root of it [*which proceedeth from the ruler*] its the Princes fault, ignorance of vice, that good are kept vnder, and bad aduanced in Court and Country, *verſ.* 5. What this euill is, followes in the next verſe, [*Folly*] fooliſh men, *i.e.* both weake for abilities of gouernment, and wicked for life and conuerſation [*is ſet in great dignity*] aduanced to place of honour and rule, [*and the rich*] in

grace and ciuill wisdome [*Sit in low place*] kept in meane and obscure condition, *vers.* 6. The absurdity and vnreasonablenesse of this disorder, illustrated by comparison of the like: [*I haue seene seruants on horses, and Princes walking as seruants on the ground*] it is as great indignity, as for the seruant to ride on horse backe, and the master to lackey a foot: so for men of base and slauish conditions to bee aduanced aboue those that are of free, noble, prudent, and pious spirits, *vers.* 7.

2 The remedy, *viz.* submission and yeelding, seeking reformation by all faire and louing meanes. To which duty *Salomon* exhorts subiects by a dehortation from the contrary, *viz.* discontentment, rebellion, innouation & sedition. This vndutifull and rebellious affection against Princes is discouered in three particulars, from all which we are dissuaded

1 In

1 In fact:
- 1 Secret trechery: the punishment whereof is, that the mischiefe lights vpon the traitor. [*He that diggeth a pit shall fall into it*] a simile from vnwary Huntsmen that making pits to catch wilde beasts (vsuall in Easterne countries) and couering them ouer with leaues, &c. fall into the same themselues as they passe that way, *vers.* 8. *Psal.* 7. 15, 16. *Haman, Est.* 7. *Proceres, Dan.* 6. *Achitophel.*
- 2 Open violence and rebellion: which how ill it succeeds *Salomon* shewes,
  - 1 By similitudes, which are three:
    - 1 Pulling vp old hedges, wherein Serpents, Efts, Adders, Snakes, &c. vsually lurke, that endanger the hands and feet of him that goe about it. [*He that breaketh a hedge, a serpent shal bite him*] so he that seekes

seekes to ouerthrow the gouernment of a cõmon-wealth, & breake downe the fences and mounds of rule and subiection, &c. *verſ.* 8.

2 Remouing of great ſtones, in pulling downe of ſtone walls, and old buildings, in lifting, carrying, &c. wherein without much care men are greatly endangered: [*Who ſo remoueth ſtones ſhall bee hurt therewith*] ſo he that attempteth to looſe & remoue the ioints and pieces of a ſetled gouernmẽt, there is danger that like *Sampſon* hee'll bee cruſht in the ruine, *verſ.* 9.

Prou. 26. 27.

3 Cleauing of knotty & hard timber with ill tooles, wherein there

there is danger of breaking our tooles and maiming our selues [*and hee that cleaueth wood shall be indangered thereby*] so is he that vseth violent meanes against a prince *vers.* 9.

2 By the contrary, *viz.* a wise & gentle carriage of matters, whereby all disorders of gouernment are sooner reformed than by rough and furious courses. This inferred vpon occasion of the last similitude of cleauing of wood, [*if the iron be blunt & he doe not whet the edge:*] if the Axes and Wedges bee not sharpe [*hee must put to more strength:*] yea, but what shall hee bee the better for that? Not a whit, such a wood-cleauer shall but weary himselfe, sweat out his strength,

ſtrength, endanger his limbs by recoiling of the Axe or Wedge, &c. So in the former ſin, he that will by maine ſtrength remoue ſtones, ſhall ſtraine his backe, breake his ioints, &c. He that raſhly and furiouſly will pluck downe a hedge, ſhall ſcratch himſelfe, put out his eyes, gore his legs, &c. So that in ſumme, the more violence and wilfulneſſe ſubiects vſe againſt Rulers, the greater danger they bring themſelues into. But now on the other ſide [*Wiſdome is profitable to direct*] if art and skill bee vſed, it is not hard for a good hedger to new make the oldeſt hedge, or Maſon to remoue the greateſt ſtones, or Carpenter to cleane the moſt boyny & churliſh piece of timber: ſo

so for subiects by wise and moderate courses to procure reformation of a Princes fouleſt errors and disorders, *vers.* 10.

2 In words, when inferiors vse discontented, contumelious threatning, and seditious speeches of or to their Rulers. This fault of peruerse and harsh words vttered against a Prince, is set downe with its opposite vertues of milde and gentle speech, and both expressed

1 In a similitude, wherein the wise perswasions & gentle language which a discreet man wil vse to a vicious Gouernour, are compared to a charme or inchantment vsed ouer a serpent that keepes him from biting & poysoning. But a foole in the lawlesse liberty of his tongue, in rash, vnseasonable, and furious reproofes & reproches of Gouer-

nours faults, is like him that handles a ſerpent, and vſeth no art to charme him, by which meanes he is ſure to be bitten and ſtung. [*Surely the ſerpent will bite without enchantment, and a babler*] a tongue-maſter, a great talker, and fault-finder in ſtate matters [*is no better,*] *verſ.* 11.

2 Plainly in certaine ſentences cleerely expreſſing the difference betweene a wiſe man & a foole in this matter of ſpeech.

1 In the euent and fruit [*The words of a wiſe mans mouth are gracious*] win fauour and acceptance with his Prince and others, appeaſe diſpleaſure, and procure reconciliatiõ with them. [*But the lips of a foole ſwallow vp himſelfe*] by peruerſe ſpeeches he brings himſelfe in danger of life and

and limbe, incurres the Princes diſpleaſure & falls into his powerfull reuenge. Hee vndoes himſelfe, not onely in part but vtterly, his words ſwallow him vp, *verſ.* 12.

2 In the nature of it. The words of a fooliſh man are

1 Euill:

Bad in the firſt entrance and beginning of his talke. [*The beginning, &c is fooliſhnes,*] his tongue runs before counſels aduice and ſeaſon ſend it.

Starke naught in the end & concluſion. [*The end of his talke is miſchieuous madneſſe.*] He growes vnto rage, choller, threatning, & outragious ſpeeches, wch driue him further

further to mischieuous practices and resolutions. *è contra*, a wise mans words are good in the beginning, and best in the vpshot, *vers.* 13.

2 Many. [*A foole is full of words*] hee is very talkatiue, and vseth many words to defend the possibility & likelihood of his foolish and witlesse enterprises: which custome of his is expressed μωρολογία in his vaine tautologies. [*A man cannot tell what shall bee:*] and againe, [*And what shall bee after him who can tell.*] *q. d.* You know not how things may fall out, it may chance thus, and why not so, hope well,

well, put it to the venture, &c. *vers.* 14.

After the fooliſh mans attempts both in deed and word thus ſeuerally deſcribed, *Salomon* ſets downe iointly the iſſue of both together, wch is, much adoe to no purpoſe, [*the labour of the fooliſh wearieth euery one of them*] his enterpriſes and diſcourſes proue labour in vaine to him and others that heed and follow them. The generall reaſon of all which is, [*becauſe he knoweth not how to goe to the City*] *i. e.* he is vtterly ignorant how to behaue him wiſely in matters of policy and ciuill gouernment, *vers.* 15. *Prou.* 13. 16. *and* 14. 8.

3 In thought or words ſecretly, [*Curſe not the King*] wiſh not euill to his life and ſtate [*no not in thy thought*] במרעך in thy conſcience, ſecretly when no man knowes but thy ſelfe, [*and curſe not*

not the rich] nobles and men of high place and gouernment, [*in thy bed-chamber*] priuily in secret, the reason is added from the certaine danger of discouery.

1 By vnlikely meanes that we dreame not of, [*The Bird of the aire shall carry the voice.*]

2 Speedily and swiftly, [*and that which hath wings shall tell the matter,*] *vers.*20.

Now left vpon so strict prohibitions giuen to keepe subiects in compasse of their duty from all rebellious and disloyall attempts against their Rulers; Princes should take licence to carry themselues so much the more loosely and disorderly, as being priuileged to doe vniustly, *Salomon* inserts by way of a briefe digression, an admonition to rulers, putting them in minde that though subiects may not rebell, yet Princes must not be licentious, tyrannous, and vniust. This admonition is included in a declaration of that dependance which is betweene the prince and people, in regard of the good or ill state of the common wealth.

Rulers

Rulers cannot bee either bad or good only to themselues, but subiects must haue a share in both, either by misery or happinesse vnder them. This is seuerally declared;

1 In the misery of a people vnder bad gouernours. [*Woe to thee, ô land, when thy King*] the highest Magistrate [*is a childe*] weake and vnwise, or wicked in gouernment and conuersation, not alwaies in yeeres, though yet so most times, that age being subiect to abuse by ouerseers. [*And thy Princes*] inferiour rulers and officers of state [*eat in the morning*] are riotous and luxurious, a signe whereof, is vntimely feasting and full eating in the morning before labour and painestaking, a foule disorder in gouernors and great men, who spend that time at a ful table, which should bee employed in hearing and deciding causes of iustice, or goe drunke from their houses to the bench. Thus a childish King makes a dissolute Nobility, and both

Esa 3.12.

As *Rehoboam* 40. yeeres old, 1 *King.* 14.21. yet a child, 2 *Chron.* 13.7. *aliter*, in *Ioash*, *Iosiah*, *Vzziah*, *Dauid*.

Ierem. 22.12. *Prou.* 31.4,5.

both these a miserable and wretched people, *vers.* 16.

2 In the happinesse of a common-wealth vnder good Gouernours. [*Blessed art thou, ô land, when thy King is the son of Nobles*] by birth of royall descent, and noble bloud by institution in vertue, wisdome, and policy, which education sonnes of Nobles especially ought to haue. [*And thy Princes eat in due season*] in fit and conuenient times, [*for strength, and not for drunkennesse*] to a good end to enable them for labour, not to pamper themselues in idlenesse. By which *Metonymie* is meant the moderation, sobriety, and strictnesse of life required in Magistrates & Rulers ouer others, that they are not to serue their owne lust, but to watch ouer the good of others. A good King makes good Officers, and both make a happy common-wealth, *vers.* 17.

The former point concerning the vnhappinesse of a State vnder

vnder vicious Rulers, as it is more common, so it is more distinctly vnfolded,

1 In the nature of that woe wherein this misery standeth, and that is, the decay and ruine of such a state where gouernment is thus neglected, set downe by comparison with an edifice or building, which if it be in the possession of a careless and slothfull inhabitant, runnes to ruine for want of reparation. [*By much slothfulnes* בעצלתים] or by slothfulnesse of both hands, which after is in other termes, [*through the idlenesse of the hands* שפלות] hanging downe of the hands, after the guise of sluggards, whose hands are in their pockets, or hang dangling by their side. [*The building decayeth, and the house droppeth through*] the roofe is vncouered, and all lies open to winde and weather, so a common wealth not sheltered with gouernment, *vers.*18.

2 In the causes of this E-

uill, which are two here named,

1 Riot and prodigality, when Princes and great men take care for nothing but to liue in all pleasures and delights, here *Synec.* expressed by feasting. [*A feast is made for laughter, and Wine maketh merry.*]

2 Oppressions and exactions of the people, lauish and prodigall spendings must be maintained by griping, couetous, and cruell gettings. And Princes affected to the former cannot chuse but fall to the latter, to pill and poll the poore people and vndoe them by taxes and extreme extortion, that they may haue money to supply all their voluptuous and luxurious desires. [*But money answereth to all:*] so when a people is impouerished, and publike trea-

treasure peruerted to wrong vses, a state must needs downe, *vers.* 19.

CHAP. XI.

CAst thy bread vpon the waters: for thou shalt finde it after many daies.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the clouds be full of raine, they empty themselues vpon the earth: and if the tree fall toward the South, or toward the North, in the place where the tree falleth, there it shall be.

4 He that obserueth the wind, shall not sow: and hee that regardeth the clouds, shall not reape.

5 As thou knowest not what is the way of the spirit, nor how the bones doe grow in the wombe of her that is with childe: euen so thou knowest not the workes of God who maketh all.

6 In the morning sow thy seed, and in the euening with-hold not thine hand: for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.

7 Truly the light is sweet, and a pleasant thing is it for the eyes to behold the Sunne.

8 But if a man line many yeeres, and reioyce in them all; yet let him remember the daies of darknesse, for they shall be many. All that commeth is vanity.

9 Reioyce, O young man, in thy youth, and let thy heart cheare thee in the daies of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into iudgement.

10 Therefore remoue sorrow from thy heart, and put away euill from thy flesh: for childhood and youth are vanity.

So much of our carriage towards ſuperiours; now followes in the third place our demeanour towards

3 Inferiours in one particular kinde, *viz.* the poore and needy: toward whom the principall vertue which wiſdome teacheth vs to exerciſe, is *Liberality*, here handled to ſhew wherein one ſpeciall vſe of riches (ſo much doted vpon) doth conſiſt; quite contrary to moſt mens conceit, who would be happy by treaſuring vp, not diſtributing abroad. This duty of charity and liberality to men in neceſſity, is

1 Propoſed and commended to vs in the firſt verſe, [*Caſt thy bread vpon the waters*]*i. e.* Giue almes of thine owne ſubſtance to the poore. Bread is put for all things whatſoeuer, whereby our neighbours want may be relieued. By waters are meant the poore that cannot recompence thee, vpon whom whatſoeuer is beſtowed is in the opinion of carnall and couetous wretches, caſt away and imployed to as good purpoſe, as if a man ſhould hurle his bread downe the riuer or into the ſea to feede fiſhes. It ſeemes, the precept is a prouerbiall ſpeech vſed by

by niggards to defend their ouer-sparing, which Prouerbe *Salomon* here crosseth: It is but bread cast into the water, saith the couetous; yet cast it there, saith *Salomon*: and this his precept he confirmes by a reason, directly opposing that carnall conceit of losse, [*for thou shalt finde it after many daies.*] Thou shalt be rewarded, and reape the fruit and benefit of thy liberality in due time, it may be not presently, yet after many daies, when that thou hast patiently expected awhile, *vers.* 1. *Vide Luk.* 14.12, 13,14.

2 Amplified and further vrged on vs by

1 The extent of our liberality, that we sow not sparingly, a little, and that to a few, but [*Giue a portion*] a liberall gift [*to seuen and also to eight*] *i. e.* to many, to al as their need deserues, our ability permits. The reason to moue vs to this largesse is here againe quite contrary to the couetous mans conceit: I see, saith he, the forepart of my life, but not the latter end, I may come to want that which now I giue; Nay, therefore (saith the Spirit of God) giue, because [*thou* *2 Cor.* 9. *Gal.* 6. *Micah* 5.5.

knoweſt not what euill will be on the earth] thou maiſt come to pouerty, and ſtand in need of others helpe; now then thou art rich, doe good to the poore, and make thee many friends againſt an il time, who may then ſuccour thee, *verſ.* 2. This extent of liberality is further confirmed by

Luk.16.9.

1 Similitude from naturall things, which are communicatiue of their goodneſſe. [*If the clouds be full, they empty themſelues vpon the earth*] Clouds haue their moiſture not for themſelues, but for the benefit of the earth, the more they haue within, the more they powre downe, and that not vpon ſome one mans land only, but ouer the whole country. Such ſhould rich men bee with their riches.

2 Preuention of an obiection, ſome are wicked and vnworthy perſons, and what can a man looke for by releeuing of ſuch? Yea, *Salomon* anſwers, be hee worthy or vnworthy that receiues thine almes,

Vide 2 *Theſ.*3. 11, 12, 13.

almes, thou that giuest it with an honest heart, shalt not lose thy reward. Which is set forth by a simile of a tree that is felled, which [*if it fall towards the South or towards the North, in the place where it falleth, there shall it be*] howeuer it fall, yet still it is the owners, and hee may haue commodity by it, *vers.* 3.

2 Preuention of such obiections and doubts as carnall men may frame, out of their couetous and distrustfull hearts: O I am in debt, I haue rents and purchases to pay: Money is scant, its a hard time, I am young, Ile tarry till I haue got more wealth, I am old and euery body pulls from me, I am not sure what reward I shall haue when I am dead, and I see no likely meanes to haue any recompence for my liberality on such persons: a bird in hand is worth two in the bush; and how, when, which way will God doe thus for me and mine? while the grasse growes, the horse starues, &c. To

these,

theſe, and a thouſand the like obiections, *Salomon* oppoſes two anſwers:

1 Againſt pretences of vnſeaſonablenes in doing good. The vanity whereof he confutes by comparing it with the like in matter of huſbandry. [*Hee that obſerueth the wind ſhall not ſow, and he that regardeth the clouds ſhall not reape.*] Hee is a fooliſh and vnprouident huſbandman that will delay and put off his ſeed-time and harueſt vpon euery change of weather; its too dry, or too moiſt, too hot, or too cold, tis like to ſnow, or raine, the wind will be too high, &c. therefore lets tarry another and another day; we would thinke him to be lewd and lazie, that for ſuch idle feares would forgoe his ſeaſon. As fooliſh are men in this ſpirituall earing and harueſt of good workes, who put off vpon ſimple excuſes till a more conuenient ſeaſon, ſo long till time & ſeaſon be all paſt, *v.* 4

2 Againſt

2 Against distrust and diffidence in Gods prouidence, because we see not the meanes how we shall be recompenced. This doubt *Salomon* remoues, by putting vs in minde of GODS vnsearchable wisdome, and our ignorance in the course of his proceedings; and that therefore wee are not to limit his power, to prescribe time, and meanes, and manner to his wisdome. Our ignorance of Gods wonderfull working in ciuill affaires, is expressed by our want of knowledge in naturall things, comparing both together: [*As thou knowest not the way of the spirit* רוח] either of the wind, the nature whereof we know not, *Iob.*3. or (with reference to that which followes) of the soule, *viz.* how a liuing, a reasonable soule is bred or brought into the conception, [*Nor how the bones*] or body *syneed.* [*doe grow*] is fashioned, and increaseth [*in the*

wombe of her that is with childe] as in these, so in other things [*Thou knowest not the worke of God who maketh all,*] wherefore it is good to commit thy selfe to his wisdome and prouidence, and not to trust thine owne, *vers.* 5. From these answers is inferred a hortatory conclusion of this whole businesse touching charity, therefore doe good vpon all occasions, seeing thou knowest not which will bring home the greatest blessing and reward, or whether all will proue alike beneficiall to thee. [*In the morning sow thy seed, and in the euening withhold not thy hand*] *i.e.* be liberall at all times early and late in youth and age: he continues the allegory of sowing, and plowers sow in the euening as well as morning. [*For thou knowest not whether shall prosper*] shall bring in the better crop, [*either this or that*] the late or the early sowne seed, [*or whether*

Eccl. 9. 4.

Abraham and Lot being courteous to all, as last receiued Angels.

whether both shall bee alike good.] Take all opportunities, and some certainly will hit home, *vers.* 6.

Now followes in the fourth place the part and fruit of wisdome, which directeth vs in our carriage.

4 Towards God, as the vpshot and complement of all the rest. And this stands in the care of Religion, and of the worship of God. One principall part and meanes whereof is the meditation and preparation for death and iudgement, an excellent meanes to beget, and a singular triall to discouer a mans care of piety. This therefore *Salomon* presseth on all, but especially on two sorts of men, to whom the practice of this point is most difficult: these are

1 Men that are farre in loue with the pleasures and profits of this life, to whom the remembrance of death is bitter and vnwelcome. Touching this kinde of men, wee haue here expressed

1 Their affection and too high esteeme of the world, set downe as in their owne words, [*Truly the light is sweet*] a life is sweet, especially with light, *i.e.* pleasure and contentment, [*and a pleasant thing it is for the* Iob 33.28.

eyes to behold the Sunne] to liue in the sun-shine of prosperity, abundance, honour, and delight. Who would change for vncertainties in another world? It cannot bee good that depriues vs of such contents, &c. *vers.* 7.

2 The remedy to abate this their loue, and turne it another way: which is taken from a threefold consideration of

1 The certainty of death
2 The long abode in the graue, aboue the length of life.

Both these are set downe in opposition to the worldlings former conceit, [*But if a man liue many yeeres and reioyce in them all.*] Be it so that long life and perpetuall pleasures and ioyes meet together in one man: what is he the better, can he enioy them alwaies? No. [*Yet let him remember the daies of darknes*] of death & the graue, let him for all that bethink himself that he must die at last. And when he is dead, what will become of the comforts of his life, how quickly wil the short

short span of his life be forgotten & swallowed vp in the long and many daies of his abode in the darknesse of the graue, [*for they shall be many.*]

3 The vncertaine continuance of life and delights, none knowes how long he shall liue, or liue merrily. [*All that commeth is vanity,*] wee know what is present, of future times wee are vncertaine, *vers.*8.

2 Young men, who presuming vpon their age, put farre off them the feare of death, and also care of religion and godlinesse. Here allowe haue to note

1 The vsuall practise of young men, which *Salomon* expresseth by an ironicall concession, by way of mockage and bitter scoffe, permitting them to doe what willingly and commonly they practise, which course he takes because youth are wilfull, selfe-conceited, and impatient of reproofe, wherefore he seemes to yeeld them what they would haue, that he may the more sting them afterward. The summe of their practice is, an vncessant pursuit of their pleasures, to giue satis-

faction to their lusts and desires without controll. [*Reioyce O young man in thy youth*] because thou art young; and doe it thorowly too, [*let thy heart cheare thee in the daies of thy youth*] [*walke in the way of thine heart, and in the sight of thine eyes*] *i. e.* liue after thy lusts, and doe what thou wilt, a thing which young men loue as their liues, *vers.* 9.

2 The remedy and meanes to diuert young men from such sinfull courses, which are two:

1 Meditation of GODS iudgement, whereunto young men must certainly come to giue an account and receiue censure for their doings as well as any other. [*But know that for all these things*] for the sinnes of thy youth [*God will bring thee*] though thou bee vnwilling to come, God shall bring thee perforce [*to iudgement*] to bee examined, condemned, and punisht, *vers.* 9.

2 Reformation of life following thereupon: This is twofold;

1 Forbearance of euill: [*Therefore remoue sor-*

row

row from thine heart.] So I doe, may the young man say, giuing my selfe to all iollity and carnall pleasure. Nay, this is not mirth but sorrow & indignation, stirring vp Gods wrath, which will bring heauinesse in the end vnto thy heart. So contrary is the iudgement of the Spirit touching sinfull pleasure, vnto the opinion of the flesh. But yet lest he should not be vnderstood, the Holy Ghost expounds himselfe in plainer termes [*and put away euill from thy flesh,*] auoid sinne, fly from fleshly lusts and vaine pleasure. Fly sinne and escape sorrow, a merry heart and holy heart goe together. This exhortation is confirmed by a reason, from the vanishing and fleeting condition of youth and youthfull pleasures, which crosseth the conceit of young men that imagine their hot bloud, lusty bodies, beauty, actiuenesse, &c. will last alwaies, and their pleasures neuer be at an end. [*For childhood and youth are vanity*] are soone

Prou. 14.13.

2 *Tim.* 2.22.

soone spent, and therefore better well than ill spent: pleasures will soone be past, and then sorrow and sting of conscience tarry behind: This morning שחרית of mans age quickly comes to noone, and then to night, &c. *vers.* 20.

Chap. XII.

Remember now thy Creator in the daies of thy youth, while the evill daies come not, nor the yeeres draw nigh, when thou shalt say, I have *no pleasure in them:*

2 *While the Sunne, or the light, or the Moone, or the Starres be not darkened, nor the clouds returne after the raine:*

3 *In the day when the keepers of the house shall tremble, and the strong men shall bow themselues, and the grinders cease, because they are few, and those that looke out of the windowes bee darkened:*

4 *And the doores shall be shut in the streets, when the sound of the grinding is low, and he shall rise vp at the voice of the bird, and all the daughters of musicke shall be brought low.*

5 *Also when they shall be afraid of that which is high, and feares shall be in the way, and the Almond tree shall flourish, and the grashopper shall be a burthen, and desire shall faile: because man goeth to his long home, and the mourners goe about the streets.*

6 *Or ever the silver cord be loosed, or the golden bowle bee broken, or the pitcher be broken at the fountaine, or the wheele broken at the cisterne.*

7 *Then shall the dust returne to the earth as it was: and the spirit shall returne vnto God who gaue it.*

8 *Vanity*

8 *Vanity of vanities (saith the Preacher) all is vanity.*
9 *And moreouer, because the Preacher was wise, he still taught the people knowledge, yea he gaue good heed, and sought out, and set in order many prouerbs.*
10 *The Preacher sought to finde out acceptable words, and that which was written was vpright,* euen *words of truth.*
11 *The words of the wise* are *as goads, and as nailes fastened by the maisters of assemblies,* which *are giuen from one shepherd.*
12 *And further, by those, my sonne, bee admonished: of making many bookes* there *is no end, and much study is a wearinesse of the flesh.*
13 *Let vs heare the conclusion of the whole matter; Feare God, and keepe his Commaundements, for this* is *the whole* duty *of man.*
14 *For God shall bring euery worke into iudgement, with euery secret thing, whether* it be *good, or whether* it be *euill.*

2 DOing of good, in the care of piety and all religious seruices of GOD euen in youth. [*Remember thy Creator*] words of knowledge in Scripture imply affection and practice: Remember, *i.e.* know, and feare, loue, serue and obey thy God: for why? Hee is the Creator, and therefore thou owest him all worship and obedience at all times, in youth as well as age. [*In the daies of thy youth*] while thou art young, strong, lusty, & best able in all faculties of soule and body to performe best seruice. This exhortatiō of young men to the study & exercise of godlines, and that betimes, is vrged vpon them by presenting to *Deut.* 8. 11, 14. *Psal.* 9. 18. & 106. 21.

their view a double discommodity, which by delay creepes vpon them.

1. Of old age, the inconueniences and miseries whereof are here liuely described by *Salomon*, intimating the contrary commodities in young yeeres, that men might be the better perswaded to looke to Religion betimes. This description is

1. Generall, the daies of old age are euill, & such as take away all our delight & comfort in liuing [*while the euill daies come, nor the yeeres, &c.*] *v.1.* Wherin the euill & vnpleasantnesse of this age stands, is shewed allegorically in the next verse, [*while the Sunne, or the light, or the Moone, or the Stars be not darkned*] *i.e.* all the comforts & contentments which yonger yeeres enioy bee turned into discomforts & afflictions, paines, diseases, and aches in the body, powerty & trouble in estate, weakneſſe

nesse and infirmities of mind, &c. which are here meant by darkning of the Sun, &c. greater and lesser comforts, all faile, [*Nor the clouds returne after the raine*] this is a further burthen to old age, especially if it come after a lewd and ill spent youth, that there is no ease & releese to its miseries, but a continuall succession & multiplication of them. Like the weather in winter, when a showre or two doe not cleare the aire, but though it raine much, yet the sky is still ouercast with more clouds. So in old age, the end of one disease is the beginning of another, and one griefe followes at anothers heeles, &c. *vers.* 2.

2 Particular, reckoning vp the infirmities incident to the bodies and mindes of old men, which disables them for such exercises of pi-

ety as young men put themselues vnto. These weaknesses are numbred vp seuerally:

[*In the day when the keepers of the house shall tremble*] *i. e.* the armes and hands which are the bodies defence, shall bee weake and tremble with palsie, &c. [*And the strong men*] the thighs and legs [*shall bow themselues*] bend and buckle in the knees, scarce able for feebleneſſe to beare vp the body. [*And the grinders shall cease*] the teeth, [*because they are few*] worme-eaten, hollow, fallen out, and worne away with age. [*And those that looke out at the windowes be darkned*] the eyes grow dim or blinde, *vers.* 3.

[*And the doores shall be shut in the streets*] he shall keep home, auoiding the company and society of men, at feastings & merry meetings, [*when*

* As old *Barzillay* 2 *Sam.* 19. 35. Others expound it of the lips, which are as the doores of the mouth, and in old men are kept shut. *Sed q. Sola sunt fortes garrulitatis semes.*

[*when the sound of the grinding is low*] when neither his teeth nor his stomack and appetite serue him for much eating. [*And hee shall rise at the voice of the bird*] his sleepe shall depart from him, so that the crowing of a cocke, or other little noise shall awake him [*and all the daughters of musicke shall be brought low*] he shall haue neither voice to sing himselfe, nor eares to heare others, *vers.* 4. [*Also when they shall be afraid of that which is high*] they shall be very fearefull to walk vpon high places where there may be any danger of falling, where young men are venturous and bold; or of any thing that bunches vp in the way, a stone, or clod, or the like. [*And feares shall bee in the way*] as they walke they are very timorous, because vnable

As Barzillay *supra.*

à contritionibus lun.

vnable to auoid danger, they feare lest they fall, be thrust downe, or crusht by carelesse people, riding, running, and carrying to and fro, &c.

[*And the Almond tree shall flourish*] the head grow white & hoary. [*And the Grashopper shall be a burthen*] a small thing shall be too heauy for him to beare [*And desire shall faile*] concupiscence and all vehement & strong affections to pleasure shall be taken away. Some expound these words thus, old men doe not affect the pleasures of the spring, whereof the blossoming of the Almond is a signe; nor of the summer, signified by the Grashopper or Locust then making her selfe fat. The pleasures wch these seasons afford are not desired nor regarded by old men. All these infirmities of

האביונה Lxx ἡ νάπταρις quæ & appetitum & Venerem irritat.

יסתבל which the Lxx. render παχυνθῇ. Bouc. So Psal. 144. 4. מסבלים παχῶς.

of old and decrepit age are the Symptomes and foretokens of death nigh at hand, shewing that man liues with one foot in the graue, and drawes onward to his end: [*because man goeth to his long home*] אל בת עלמו *Domum seculi sui, i. e.* whither all men goe in like manner as himselfe, or, where he must abide for a long time. How neere death is to him when these tokens are vpon him, is shewed in the next words [*the mourners*] his neighbours, friends, or hired persons [*goe about the street*] prepare all things ready for his funerall, and are expecting when they shall follow the herse, *vers.* 5.

Next follow those euils which immediatly foregoe death it self, *viz.* the dissolution and perishing of those parts wherein life

life and ſtrength of nature conſiſts. [*Or euer the ſiluer cord be looſed*] or lengthned, *i. e.* the marrow of the backe, & ſinewes of the other parts of the body be growne ſo weake and withered, that the ioynts loſe their ſtrength, motion and feeling; [*or the golden bowle be broken*] the braine and powers of the head (included in the skull, and the meninges as in a cup or bowle) faile and become vnable to doe their office. [*Or the pitcher be broken at the fountain, or the wheele broken at the Ciſterne*] *i. e.* the inſtruments that conuay nouriſhment, life, ſenſe, and motion from one part to another, as the veines from the liuer, the arteries from the heart, &c. loſe their drawing and diſtributing vertue. Wherby the body immediatly decaies and death followes, the laſt

last misery and conclusion of the former, *v.* 6. So much of the first discommodity of old age, the next followes at the heeles of it, *viz.*

2 Of death, which cuts off all meanes as of enioying pleasures, so of doing good, therebeing nothing to be done but to be suffered in the graue. Which appeares by the state of man after death.

1 In his body, which is resolued into that whereof it was made. [*Then shall the dust returne to the earth.*]

2 In his soule, which vpon its separation must returne to God to receiue sentence and iudgement. [*And the spirit returne to God that gaue it.*] God sent it into the body, he may recall it, and iudge it for what it hath done in the body. Thus death is the night wherein no man workes, and old age is the euening and latter part of the day wherein it is ill working, and therefore it is good to

be doing betimes in the morning, and in our youth to remember our Creator, *v.* 7.

5. Hitherto from the 7. Chapter *Salomon* hath particularly declared the meanes of true happineſſe ſo far as in this life men may attaine vnto it: he comes now in the concluſion of this whole booke, ſummarily to deliuer vp his ſentence and iudgement touching all that hath beene ſaid: which he doth artificially in two oppoſite concluſions anſwering the two parts of his former diſcourſe.

1 Touching the falſe meanes of happineſſe: of which *Salomon* (repeating by way of concluſion, what was the propoſition to be proued in the firſt verſe of this booke) pronounceth definitiuely, that they are all vanity. [*Vanity of vanities, ſaith the Preacher, all is vanity*] *verſ.* 8. Againſt which ſentence, leſt men ſhould yet take exceptions, and not reſt ſatisfied with the former proofes and demonſtrations brought to confirme it, but either cauill at *Salomons* wiſdome and fidelity, or ſeeke to make better triall of things by their owne experience and practice, or think to haue better information from other mens teachings and writings than this booke can afford: *Salomon* to preuent this, inſerts a ſerious exhortation and admonition, that ſetting aſide all fruitleſſe ſpeculations and vaine ſtudies, wee would take heed to the doctrine here deliuered vnto vs, and by it learne our duty. This admonition is ſet downe by an *hyperbaton* in the 12. *verſ.* [*Moreouer*, or, *Rather by theſe, my ſonne, be thou admoniſhed.*] The confirmation and reaſons to inforce it are expreſſed both before and after the admonition: and they are of two ſorts:

1 From the excellency and authority of the doctrine contained in this ſacred booke: which is commended to vs by foure Arguments.

1 From the quality of the inſtrument and penman, *viz. Salomon*, not the amorous, Idolatrous

trous, voluptuous, but the penitent Preacher. Hee is set forth by two properties.

1 Wisdome extraordinary aboue all men in the world. [*Because the Preacher was wise*] he must needs be a foole that will not hearken to him.

2 Faithfulnesse and industry in the exercise and employment of this talent of wisdome, which he hid not in a napkin, but vsed to the instruction of his people. [*He still taught the people knowledge*] he taught them and that alwaies, which painfulnesse is amplified

1 By it parts,

Obseruation and attentiue marking all such things as might adde to his wisdome [אזן *Hee gaue good heed*] or harkned after all such experiment of wisdome which might be got from others.

Inuention in the study, and search of things in his owne wisdome. [חקר *And sought out.*]

2 By its fruit and former effect [*He set in order many Prouerbs*] composed many excellent sentences for instruction in piety and good manners, *Vide* 1 *King.* 4. *vers.* 9.

2 From the quality and nature of the doctrine it selfe deliuered here and in other bookes: which hath two praises:

1 Of pleasantnesse and delightsomnesse: & therefore if we would read bookes for delight, lets read this and other of *Salomons* works. [*The Preacher sought to find one acceptable words* דברי חפץ] *verba delectationis & benevolentiæ*: such as might content and delight the Reader. *Psal.* 19. 10.

2 Of profitablenesse. Though *Salomons* writing was a pleasant and delightfull writing, yet was it not either idle and fabulous fancies, or sinfull flatteries to please mans corruptions, but sound and wholsome doctrine, such as 2 *Tim.*3.16. Here described by two Epithetes:

1 [*That which was written was vpright*] written in sincerity without fauouring of mans corruptions and vices, and written to make men vpright and strait in soundnesse of Religion without hypocrisie.

2 [*The words of truth*] most true and free from all error, lies, and deceiuing. Singular arguments to make vs giue heed to the sacred writings, *vers.*10.

3 From the end and vse of holy Doctrine: *viz.* edification in godlinesse and good manners: which also further vnfolds the profitablenesse of the Word of God. This vse stands in two things here expressed vnder similitudes;

1 Stiming vs vp to goodnesse, by comparing of it to a goad or rod, wherewith heavy and dull cattell are rouzed vp and quickned to their labour. [*The words of the wise*] *i.e.* Prophets as himselfe was, and such other teachers of the people of God [*are like goads*] to pricke vs vp, and by sharpe reproofes and admonition to awake our drowzie, drossie, and sluggish nature to attention and holy practice.

2 Confirming and establishing vs in goodnesse, that wee be not wauering minded, and vnconstant hearted to fall away, in which respect it is compared

to

to nailes that fasten things together, or stakes wherewith Shepherds shore vp the hurdles of their folds to keepe their sheepe in. [*And as nailes*] such are the strong promises and threatnings of the word [*fastened*] driuen home to the head, or deepe in the ground, *i. e.* throughly applyed to the hearts of the people [*by the masters of the assemblies*] *i. e.* by Ministers, who are rulers and teachers of the congregations of Gods people, *vers.* 11.

Others expound this last clause otherwise, making it a seuerall argument of commendations of the Word, that the Scriptures are אסופרת נעלי *Domini collectionum*, that is, as *Iunius*, *Verba cum. lectissima*, words so choicely and excellently collected together, as no writing can be compared to them, alluding to the custome of epitomizing and collecting the Sermons of the Prophets, and the Histories of the Bible into one volume by men inspired of the Holy Ghost.] *sed q.* *Vide Cartw. in loc.*

4 From the Author of this and other holy Writ, which howeuer it be deliuered by inferiour Shepherds and Ministers of the Church, yet is not their word, but is giuen and inspired in them by that Great and One Pastor, Iesus Christ, who by his Spirit spake in the Prophets and holy men. And therefore this Booke is to be heeded, not as *Salomons*, but as Gods Word, *vers.* 11. *Ioh.* 10.

2 The second kinde of Argument is from the fruitlesnesse and vanity of other bookes and studies which men make and betake themselues to,

wanting supernaturall directions. The vanity is double:

1 In making of bookes; proued from the multitude of them: It must needs bee that mens writings should giue no full satisfaction, seeing no man thinkes another hath written so well but that he may be amended, confuted, something detracted, and one or other corrected. Whence euery day new bookes, and new discourses of one and the same subiect: and thus whilst all will be still writing, it argues that all their writings are imperfect and full of vanity: for he that comes last and sees and reads all, will yet make a new booke more. Therefore it is good to study the Scriptures, which are perfect and compleat declarations of matters that are fully to satisfie our inquiries. [*In making many bookes there is no end*] true at all times, specially in these daies, which hath infinite numbers of bookes, and few to any purpose.

2 In reading and studying of these bookes, here censured to be a weatisome, because a fruitlesse labour. It duls the spirits, weares the body, spends the time, but brings no satisfactory knowledge. [*Much reading is a wearinesse to the flesh.*] Wherefore seeing we haue the Scriptures in not so many nor so large volumes as the reading need weary vs out, and yet so perfect and entire as they are able to make vs wise to saluation, let vs bestow thereon principally our paines and study, *vers.* 12.

So much of the first conclusion: the second followes.

2 Touching the right meanes of true happinesse in this world, treated of in the latter part of this booke, the summe whereof, and of this whole booke, is, That mans perfect happinesse so much sought after, stands only

only in the feare of GOD, and obedience of his Commandements. [*Let vs heare the conclusion of the whole matter*] touching this inquiry after true happinesse [*feare God*] that is the first part and the root, [*and keepe his Commandement*] this is the second part of blessednesse, and a fruit of the former, and in these two stands mans whole duty, mans whole happinesse, [*For this is* כל־האדם *totum hominis, the whole duty of man*] *verſ.* 14. which that we may doe, *Salomon* addes a strong motiue, from the iudgement and sentence that God will passe vpon all the actions of men, whether for the

2 *Cor.* 5. 9, 10. *Act.* 24. 25.

- Manner { Open. / Secret.
- Matter { Good, or / Euill.

All must come vnder his strict examination and seuere censure. [*For God shall bring euery worke into iudgement, with euery secret thing, whether it be good or whether it be euill,*] *verſ.* 15.

FINIS.